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La Famille Vadenay

A Genealogical Journey From France to Québec to the United States

by
Betty Vadnor Haas

NEWBURY STREET PRESS

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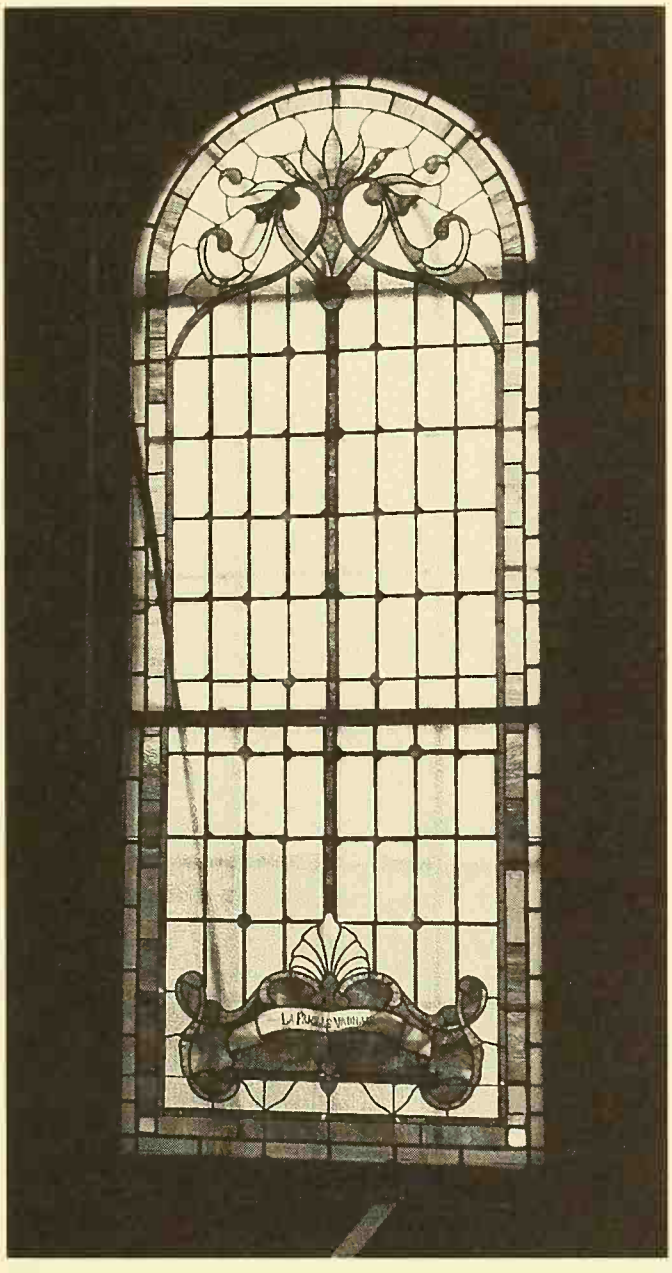

L'Église Évangélique Baptiste de Marieville
762 rue Claude de Ramesay
Marieville, Québec

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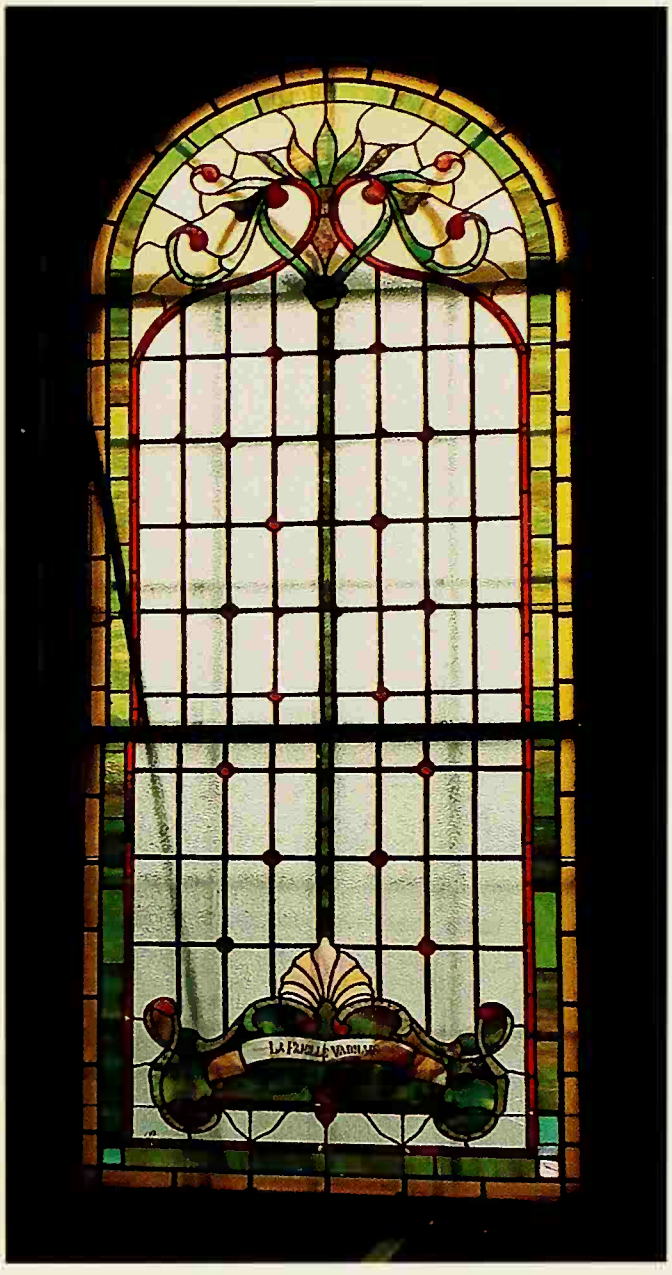

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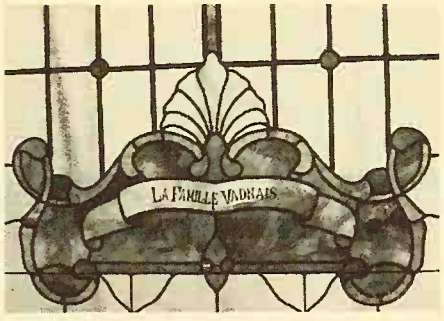

I

Pierre Rémi Vadenay = Louise Moirie
ca. 1685, Paris, Île de France

II

Jean Baptiste Vadenay = Marie Anne Mousseau
Le 27 juillet 1723, L'Assomption, Québec

III

Joseph Vadenay = Catherine-Amable Guillet
Le 25 octobre 1756, Verchères, Québec

IV

Joseph Noël Vadenay = Marie Chalifoux
Le 20 janvier 1783, Chambly, Québec

V

Emmanuel Vadenais = Adelaide Arpin
Le 9 août 1825, Rouville, Québec

VI

Samuel Vadnais = Phebe Jordan
Le 20 juillet 1856, Pittsfield, Massachusetts

VII

Charles Vadner = Agnes Reardon
Le 1er octobre 1895, North Adams, Massachusetts

VIII

Samuel Vadner = Eleanor Taylor
Le 5 novembre 1923, Boston, Massachusetts

IX

Betty Vadner = Richard Haas
Le 20 septembre 1947, Bala, Pennsylvania

THE SEARCH FOR PHEBE

An addendum to La Famille Vadenay
A Genealogical Journey from
France to Québec to the United States

by
Betty Vadner Haas

After twenty-five years of genealogical research
a mystery still remained:

- Who were my great-grandmother's parents?
- When and where was she born?

What was known before 2002:

In La Famille Vadenay I mention my inability to find the birth and parentage of my great-grandmother. Here is a summary of details from the book:

On July 21, 1856 Phebe Jordan became the bride of Samuel Vadenait *(sic)* in St. Joseph's Church, Pittsfield, Massachusetts. She gave her residence as Pittsfield, her age as 17, and her father's name as Edward. No marriage intention was filed. Samuel Vadnais was 19 and a blacksmith. His birth is recorded in St. Jean Baptiste, Rouville, Québec on July 3, 1836. His parentage is readily documented. The 1855 Massachusetts census lists him as a boarder in Adams, Massachusetts.

After their marriage the couple lived in Adams, where there was a small French-Canadian population. St. Assisi Catholic Church served both the larger Irish population as well as the French-Canadians. The French-Canadians longed for mass in their language. It was not until 1871 that the French-Canadians had a priest of their own. Their church, Notre Dame, was built in 1880, to a large extent as the result of Samuel's financing the purchase of property.

Adams civil records list the births of eight Vadnais children, and the deaths of six of these as infants. Only the sixth and eighth children survived - a son Charles, born in 1870 and daughter Georgiana, born in 1883. The mother's name was given as Phebe Vadnais or Vadner in all civil records. Not all baptismal records were found. Georgiana was baptized in the "French Church". Traditionally, the mother did not attend the baptism; the godmother brought the infant and gave the priest the parents' and child's names. In Charles and Georgiana's baptismal records the mother's name is Euphemie Guertin. Charles' godmother was Théotice Guertin. Could she be related to Phebe or Euphemie? The search would have been easier if any siblings of Phebe had been identified.

chart of the Vadnais family and published it in notebook form. His preface acknowledges the cooperation in compiling facts from many existing branches of the Vadnais family. My father and I contributed the data on the Vadnais listed above, their ancestry and progeny. Mr. Dahlquist's compilation is available in the libraries of the American-Canadian Genealogical Society, Manchester, New Hampshire and of the American-French Genealogical Society, Woonsocket, Rhode Island. In 1990 Mr. Dahlquist entered his data in a computer program and gave me a copy. With appreciation, I have built on his work, augmenting and confirming his data, as well as continuing to add material of my own. He has a copy of my family genealogy, which is appended to this narrative.

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I am indebted to The Church of Jesus Christ of Latter-day Saints whose microfilms of Québec and New England parish records have made it possible to view data from primary sources. For many years The Latter-day Saints accepted family information from many contributors and freely offered this data to the public. As much of this early information had not been verified, the LDS now welcomes corrections and additions from verified sources. As I located original records I forwarded corrections to the Church's Family History Library. In August 2000 I sent the LDS a copy of my Vadenay genealogy. In December 2000 the LDS notified me my work had been added to their Pedigree Resource File and also published on a CD-ROM.

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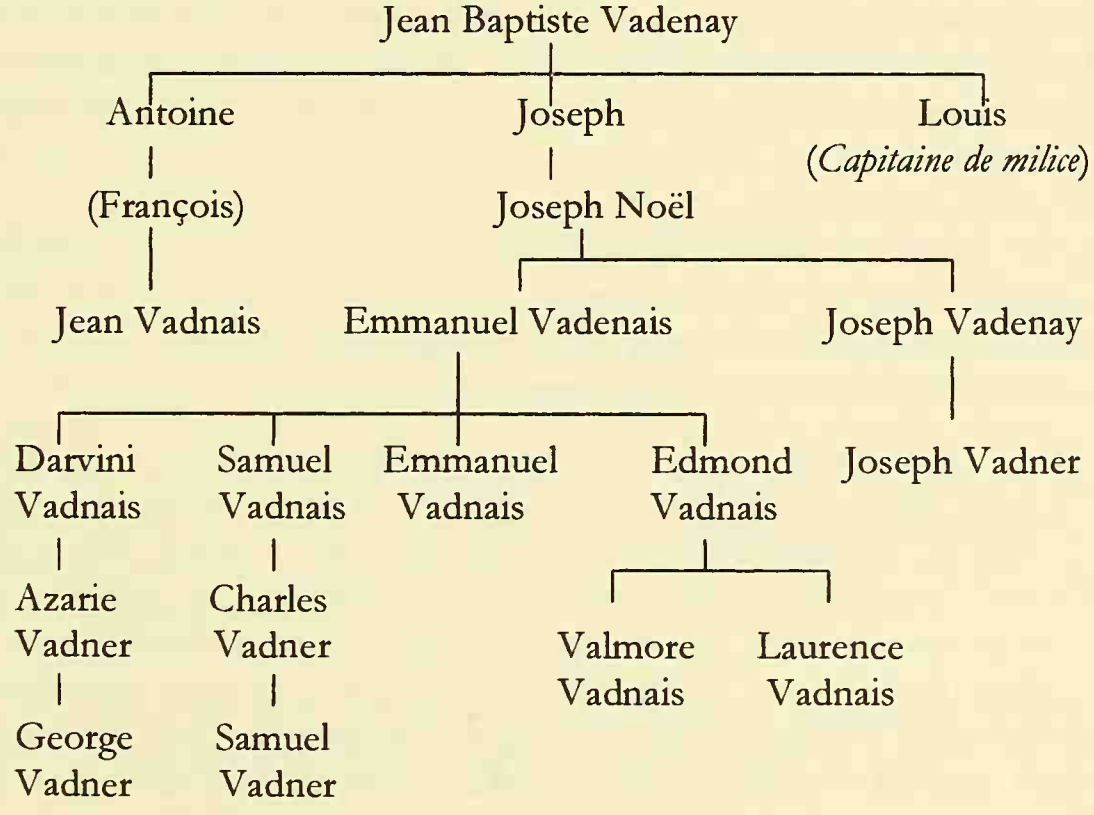
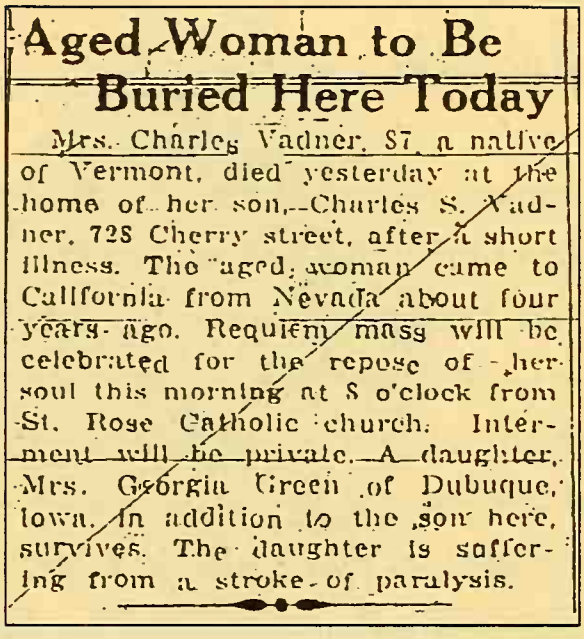
My narrative starts with Jean Baptiste Vadenay and Marie Anne Mousseau, the progenitors of all the Vadenays in the New World. His parents, Pierre Rémi Vadenay and Louise Moirie of the diocese of Paris, are known only because they are named in their son's marriage contract. Eight generations follow. My focus has been on the progeny of Emmanuel, my great-great grandfather. I maintain contact and share information with descendants of each of Emmanuel's four sons. Each has provided data on their ancestor. Below is a chart of the ancestors specifically mentioned in this work. (François is not mentioned, but his name is added parenthetically to show Jean's descendancy).





Aged Woman to Be Buried Here Today

Mrs. Charles Vadner, 87, a native of Vermont, died yesterday at the home of her son,--Charles S. Vadner, 728 Cherry street, after a short illness. The aged woman came to California from Nevada about four years ago. Requiem mass will be celebrated for the repose of her soul this morning at 8 o'clock from St. Rose Catholic church. Interment will be private. A daughter, Mrs. Georgia Green of Dubuque, Iowa, in addition to the son here, survives. The daughter is suffering from a stroke of paralysis.

Since much searching for a Phebe Jordan, daughter of Edward, had provided no leads, my search shifted to looking for a Euphemie Guertin, born in 1838 or 1839, daughter of Edouard. Québec is a large province and searching all possible Québec parish records for her baptism was a daunting task. She might have been born in northern Vermont or New York where many French-Canadian families lived. Marriages of Edouards in Québec were few and none seem to fit.

To help find a Euphemie Guertin, in 2003 I contacted Guertin family genealogist, Beth Guertin. She had no record of a Euphemie, but sent me a listing of an Edouard Guertin, husband of Théotiste Meunier, having a family of five children, but none named Euphemie. This Edouard had died at age 36, leaving this young family.

In October 2006, at the New England Historic Genealogical Society in Boston, researchers extraordinaire Pauline Cusson and Michael Leclerc reviewed options with me. We were sure that Euphemie Guertin was Phebe's birth name. Michael searched the newly-online 1851 Québec census - there was no trace of an Edouard and his family and no other possibilities.

The following week Pauline went to the Montréal Archives and ran into a relative to whom she told of the search for Euphemie. The relative noted that Québec law required a "tutelle", a guardianship, when a father died leaving minor children. She suggested looking for the tutelle document. Pauline did so and found the tutelle for Edouard's family - it listed SIX children for Edouard, the youngest being Euphemie, born sometime in 1841, the year her father died. However, she was not an

age-appropriate fit with our Euphemie, nor was she born in the parish where her siblings were born.

Where was this Euphemie's baptismal record? It was Beth Guertin who provided the final breakthrough. Beth asked herself: "If I were pregnant, had five children, and my husband was dying, what would I do?" Her answer: "I'd go home to Mom." Beth therefore searched the parish records of Théotiste's home town St. Mathias, Rouville and found this baptismal record: Euphemie Mathilde Guertin, baptized March 3, 1841, daughter of Edouard Guertin and Théotiste Meunier. It had to be our Euphemie! The search team was elated.

There are still questions which remain unanswered: When did teenager Euphemie Guertin come to the United States and why to Pittsfield, Massachusetts? Why did she change her name to Phebe Jordan? Why did she lie about her age and adopt a birth date of March 19, 1839, a date she repeated throughout her life. My thoughts: Samuel most probably knew Euphemie in Québec, since his uncle and cousins lived in the same not-too-distant parish as Euphemie. Let us suppose Euphemie had the nickname Phebe, although Phebe is not a usual nickname for Euphemie. Samuel came to Adams, Massachusetts at 18 and the next year proposed to Phebe, probably not knowing she was only 15. She came to Adams. Samuel and Phebe took the train from Adams to Pittsfield, got married, and returned to Adams and set up housekeeping.

Phebe never revealed her actual birth date. Her maiden name did not appear on civil documents. After marriage her surname became Vadnais, and the use of the Guertin name never needed to be revealed. Théotice (or Théotiste) was undoubtedly Phebe's mother, whom she asked to be godmother for Charles. Were it not for Théotice giving Phebe's real birth name at Charles' and Georgiana's baptisms, Phebe's secret would never have been revealed, and I would not have had the fun and anguish of a twenty-five year search for her birth, birthplace, and parentage.

July 2007

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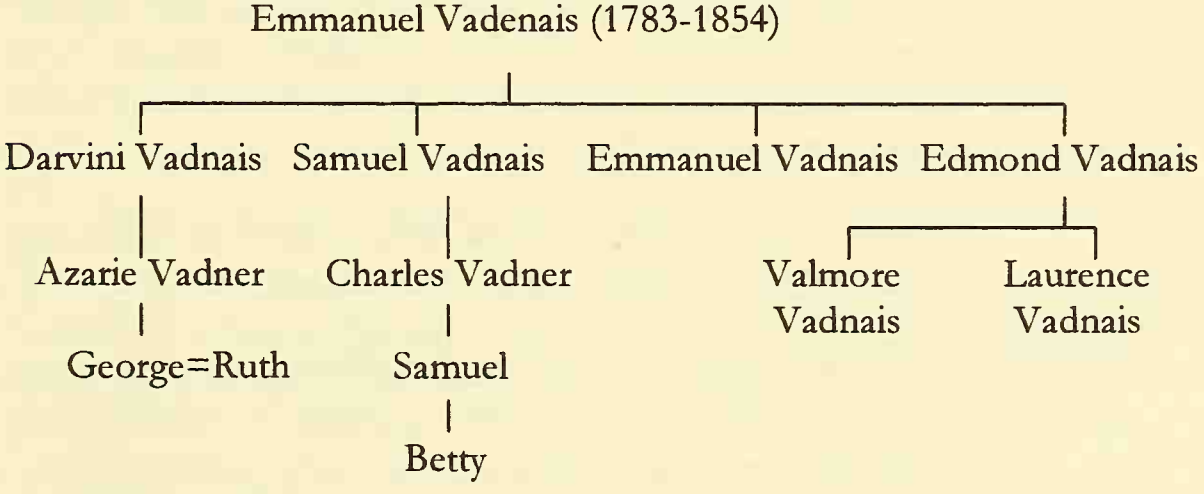
PREFACE

In 1944 I was a college student and a swimmer. Pictures of myself and other students taken from the college pool's underwater window were circulated in newspapers around the country. We swimmers were identified by name. A Ruth Vadner from Webster Groves, Missouri wrote to me at college, inquiring how we were related. The Vadner (pronounced Vad'ner) name is not common, and my father had known no Vadners other than his two brothers. However, we did have relatives in North Adams, Massachusetts who had kept the original French-Canadian spelling of Vadnais, (pronounced Vad'nay). [In some areas of the United States Vadnais is now pronounced Vad'niss.] These relatives, Valmore and Laurence Vadnais, were the children of Edmond, whose older brother Samuel had immigrated to the United States in 1855 at age 18. Samuel's grandson was my father, also named Samuel, whose interest in the Vadner family genealogy led him to diagram the three generations back as far as he knew them. Ruth Vadner and I readily found that her husband's grandfather, Darvini, was a brother of Samuel and Edmond Vadnais. Later we were to find a fourth brother, Emmanuel.

Here is the skeletal beginning of my family tree:



In 1977 Alfred J. Dahlquist, a Minnesota genealogist, whose great-grandmother was a Vadnais, compiled an extensive descendancy

chart of the Vadnais family and published it in notebook form. His preface acknowledges the cooperation in compiling facts from many existing branches of the Vadnais family. My father and I contributed the data on the Vadnais listed above, their ancestry and progeny. Mr. Dahlquist's compilation is available in the libraries of the American-Canadian Genealogical Society, Manchester, New Hampshire and of the American-French Genealogical Society, Woonsocket, Rhode Island. In 1990 Mr. Dahlquist entered his data in a computer program and gave me a copy. With appreciation, I have built on his work, augmenting and confirming his data, as well as continuing to add material of my own. He has a copy of my family genealogy, which is appended to this narrative.

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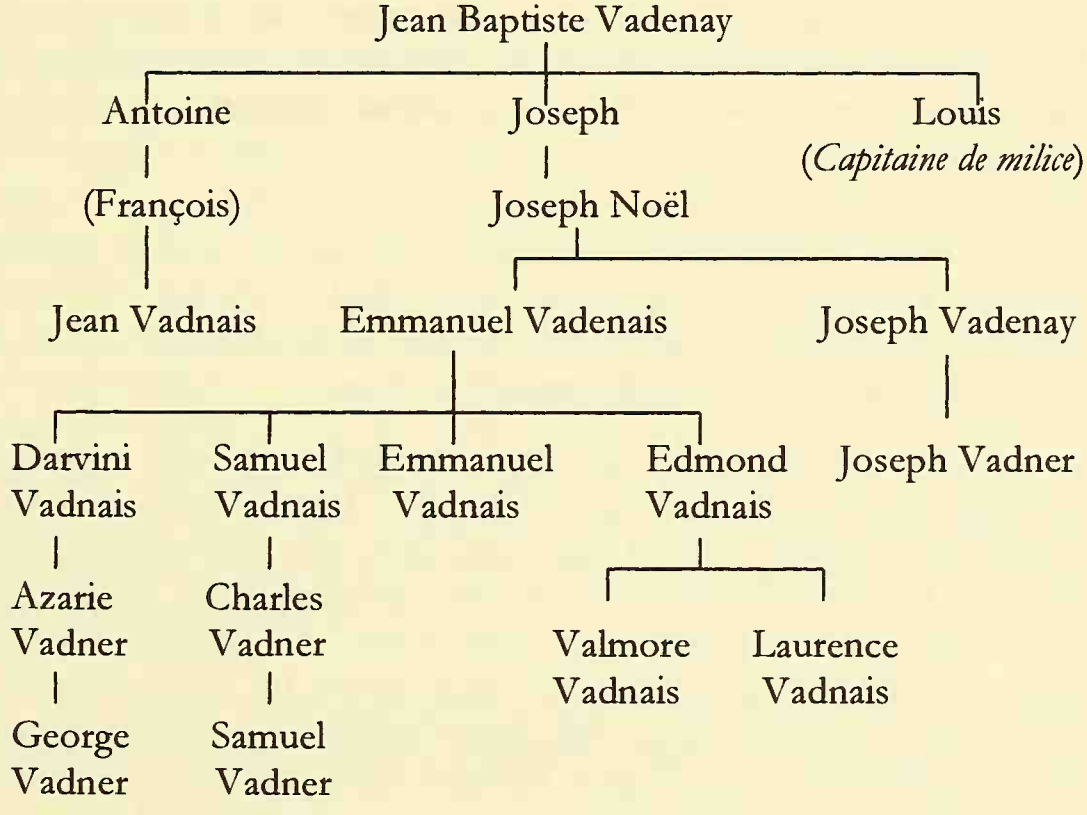

The life events of the members of the first four generations have been easily documented. Some data of the following generations have been entered in my genealogy although have not yet been verified from records. Occasionally pages of a parish record are missing or are aged and illegible. Sometimes children died young and either their birth or death was inadvertently not recorded. Occasionally a birth or death record would be found in a parish adjacent to the family's usual parish. In New England towns in the last half of the 1800s small French-Canadian enclaves were served by circuit-riding French Catholic priests. Baptisms waited until the priest came to town.

French-Canadians were overwhelmingly Roman Catholic and the Church kept reasonably good records. Most of the French-Canadian children were given the first name of Joseph or Marie, to which was added a more distinctive given name. Occasionally the priest only recorded Joseph or Marie, making it difficult for researchers to accurately identify a child. In one instance Massachusetts Vital Records recorded the birth of Edmond and Roseline Vadnais' child named Joseph and the death a month later of their child named Charles Leon. Fortunately, the parish baptismal certificate gave the child's full name, Joseph Leon Charles Emile Vadenais, allowing me to confirm this was the identical child. Detective work is a vital element in genealogical research!

Until the mid-1800s the Vadenays could not read or sign their names. "*Tous ont declaré ne savoir signer*"; that is to say, "Everyone declared they did not know how to sign [their names]," wrote the parish priest who recorded and signed the event.

The family name has been spelled variously: Vadenay, Vadenais or Vadenait, Vadnais or Vadnait, Vadnay, Vadne or Vadene, Vadnet or Vadenet. How it happened that two cousins, Azarie and Charles, presumably unknown to one another, both received the Vadner surname, is a mystery. A third family also adopted the name Vadner. Refer to the generational chart above for their connection. Emmanuel's brother Joseph had many children but only his fourth child adopted the name Vadner. Perhaps moving from Québec to the United States, (as did this Joseph as well as Samuel, Edmond, and Azarie), stimulated anglicizing the family name.

Other than descendants of these families I have found no other Vadners in America. Azarie has no Vadner male great-grandchildren. Charles has four grandsons, all married and so far with six great-grandsons. The above Joseph Vadner had nineteen children by his two wives. There will be many Vadners! The proportion of descendants can be judged by The Social Security Death Index of April of 2002, which lists 361Vadnais, 50 Vadenais, and 36 Vadners.

I chose not to follow the daughters' lines. Their births, marriages, and deaths have been recorded, but not the names of their offspring. Parentage of the daughters' spouses has been recorded in notes in order that future researchers may more easily follow their issue.

The Latter-day Saints' Personal Ancestral File 5.0 program has been used to collate data, add notes, and cite sources. A CD containing a descendancy chart of about thirty-one hundred names is appended in GEDCOM format. Names in themselves are dull reading and are supplied for those who wish to follow more closely their forebears' relationships, and add to their respective Vadenay branches. Standard abbreviations are used: b.-birth, bp.-baptized, m.-married, div.-divorced, d.-died, bur.-buried, ca.-circa, dau.-daughter, d.y.-died young, PQ-Province of Québec, Jos.-Joseph, M.-Marie, VR-Vital Records.

I have written what I know of the individuals in my branch and have interwoven their stories with some history of the times between the initial exploration of the New World and the mid-1900s and the places in which the Vadenays lived. My wish was to present an understanding of the lives and times of these ancestors. Hopefully, my documentation will provide starting points for others who wish to do further Vadenay research.

In France there is a town named Vadenay, situated about half way between Paris and Metz. It is fitting to begin with its story.

Road entering Vadenay

THE TOWN OF VADENAY, FRANCE

Vadenay, sometimes referred to as a village and sometimes as a town, is in the Champagne area of France, in the Department of the Marne, latitude 49 degrees 4 min N, longitude 4 degrees 24 min E.[1] The village is slightly north of Châlons-sur-Marne and about 100 miles east of Paris. It is in a mountainous area on the route between Reims and Bar-le-Duc, traversed by the Noblette River and near its confluence with the Vesle River. In the past commerce consisted mainly of raising sheep for wool and harvesting several species of wood for timber. The town experienced the effects of three wars: 1870 French-Prussian War and the First and Second World Wars. The area was part of the site of the second Battle of the Marne in 1918. See area map in Appendix Fig. 1.

In 1351 the territory was a tributary of the *Ordre du Temple,* a prestigious religious/military affiliation of the Crusades.[2] This Crusading Order was founded in the early 12th century. After the Holy Land was recaptured by the Muslims in the 13th century, the Order settled in France, where it became a major landowner. Three towns

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[1] *France, Official Standard Names approved by US Board on Geographic Names*, published 1960. One volume of a multi-volume set listing small towns in the world. Akron-Summit Public Library, Akron, OH.

[2] J. Chalette, "*Précis de la statistique générale du department de la Marne,*" Tome II, Ch G/2. Châlons-sur-Marne Archives.

south of Vadenay include *au Temple* in their name, suggesting their area was held by the Order. The Templars individually did not hold property, but the Order accepted all gifts of land and coin, and became privileged and wealthy. Their vineyards in Champagne did not pay taxes as did private vineyards. This was a threat to the King. In the early 14th century the King, wanting to seize the Order's multitude of assets, disbanded the Order.[3]

Prominent in the town of Vadenay is this fine stone church, built by order of Napoleon III to thank the people of Vadenay for the 1100 hectares (approximately 2720 acres) of land he expropriated in 1857 to create a military camp and also to thank them for their tolerance toward soldiers who came on leave to party in the town.[4]

In 1990 I exchanged correspondence with Catherine Marion, Director of the Archives, Department of the Marne. She referred me to a local genealogist, M. Jean-Paul Denise. M. Denise said Vadenay's parish registers, conserved at the Archives of the Marne, did not begin until 1732, although perhaps the Vadenay town hall held pre-1732 records. M. Denise's research revealed there were one or more Remy families in the town in the early 1700s. He found a notarial record of a Nicolas Remy, laborer in Vadenay, who on 7 February 1637 acquired a

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[3] Correspondence with Dr Constance Brittain Bouchard. Dept. of History, Univ. of Akron, April 1999.

[4] Laurier Vadnais, "*La Petite Histoire du Patronyme Vadenay,*" from his website.

"*part de Grange*" (term unknown). In those years few people could write so notaries drafted deeds, wills, marriage contracts, and other documents. Since Remy familes lived in Vadenay before and during the years my ancestor would have lived, M. Denise thought the ancestor whom I sought could possibly be Pierre Rémi *of* Vadenay and not Pierre-Rémi Vadenay.[5]

The Library of Châlons-sur-Marne sent me several documents. One is titled *La Revue de Champagne et de Brie 1892,* containing a genealogy of the Godet Family, who for several centuries held one of the prominent places in the history of Châlons and owned many *seigneuries* (landed estates) in Champagne, including one in Vadenay.[6] M. Denise reviewed the genealogy of the Godet Family of Vadenay in *La Revue,* but found no reference to a Pierre Rémi. Before the French Revolution, Ange Joseph Remy, vicomte de Vadenay, was Seigneur de Vadenay. He acquired this land in 1773 by marrying Marie Françoise Éléonore Godet de Neuflize, daughter of the last seigneur de Vadenay. He escaped capture in the French Revolution; but she was less fortunate and was guillotined in 1794. The Chateau de Vadenay was sold in 1808.[7]

The Library also sent a page from *Précis de la statistique générale du department de la Marne, Tome II.* This article includes these statements: "Vadenay paid a part of its tithe to the cathedral in Reims. The clergy of that city shared ownership of the *seigneurie* with the dame d'Avenay, and in a letter from Louis, King of Navarre, the territory is called *LeVadenois,* suggesting an ancient jurisdiction of some importance."[8]

In May 2000 Laurier Vadnais made a trip to Vadenay to explore the area for genealogical evidence. With permission I have excerpted from his website. Laurier's history states that around 1066 a German named Valdin established himself along the river, calling his home

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[5] Correspondence with French genealogist M. Jean-Paul Denise, Châlons-en-Champagne, June 24, 1990.

[6] Nouveaux Documents sur la Famille Godet. Extraits des Archives de L'État Civil de Vadenay. *La Revue de Champagne et de Brie 1892.* Châlons-sur-Marne Archives.

[7] *Ibid.*

[8] J. Chalette, "*Précis de la statistique générale du department de la Marne*".

Vaudensis. Another story ascribes the town's name to the helmet of a Roman soldier, the helmet carrying the name Vadenay. Laurier believes there was migration of farmers from impoverished Champagne to Normandy where the soil was more fertile. People only had a first name then and gave their name according to where they came from. Hence our migrating ancestors were further identified as being 'fromVadenay.'[9] Increasingly, evidence indicates that our ancestor's name may have been Pierre Rémi *of* Vadenay.

It is appropriate at this point to look at the history of the New World into which Jean Baptiste came in the early years of the 18th century.

COLONIZATION OF THE NEW WORLD

EARLY EXPLORATION

As early as 1000 AD Vikings visited the North American continent and established on Newfoundland a small colony, which succumbed to cold, scurvy, and native hostility. While there is no record, it is probable that the French and Portuguese fished off the Grand Banks before the end of the 15th century, which is when the earliest recorded exploration took place.[10]

In the first three decades of the 16th century, fishermen were familiar with parts of the American coast. Newfoundland was regularly fished by English, French, Spanish, Italians, and Portuguese. However, none of these penetrated the interior waterways.

Early explorers from Europe, searching for a sea-route to the Far East, had sailed the length of the American coast, from Florida to Nova Scotia. By 1534 it was known that America was a separate continent, and that it had to be penetrated to reach Asia. During the ensuing years numerous attempts were made to find a Northwest Passage, a water route from the Atlantic to the Pacific, through the

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[9] Laurier Vadnais, www.fgagnon.com/vadnais

[10] Gerald A. Graham, *A Concise History of Canada,* [New York: Viking Press, 1968].

arctic islands of Canada, a passage that would lead to the fabulous wealth of the Orient.

In the first half of the 16th century the Spanish largely controlled the seas. They explored and laid claim to Florida and Mexico.

The French meanwhile had pierced the continent through the St. Lawrence, where later they would build strategic forts. However, they made few settlements while going westward through waterways and establishing the territory which would be called New France. Much of this territory was occupied by the Iroquois, who were ferocious warriors and presented a constant threat to establishing settlements.

In 1609 Henry Hudson sailed from Greenland south to Chesapeake Bay. He entered the mouth of the Hudson River and sailed up to the confluence of the Mohawk River at the site now occupied by Albany. In 1630 the Dutch claimed the territory along the Hudson from New Amsterdam (later New York City) to Albany.

The history of exploration in the New World was tied with the history of the European countries. Of major significance was the interaction between France and England.

FRENCH COLONIZATION IN THE NEW WORLD

In 1534 King François I sent Jacques Cartier to find a trade route to the Orient. Cartier's discovery of the St. Lawrence River sparked an immigration of Frenchmen to the North Atlantic coast and to the area later to be known as New France. The 1541-43 original Québec colony on the St. Lawrence River failed to survive. Severe cold, scurvy, and Indians were obstacles to success; but more significant was France's failure to provide manpower suitable to colonization. However, pioneer settlements provided a springboard for later expansion in three significant areas: the quest for a route to the Pacific, the search for furs, and the missionary impulse to convert the Indians.

In 1603, 70 years after Cartier, Samuel de Champlain undertook his exploration of New France. Bent on discovering a passage through the continent to the Far East, Champlain in 1611 dispatched a young

peasant, Etienne Brulé, to learn the languages of several Indian tribes and to learn the lore of the forest. Brulé became what was known as a *coureur de bois* ('runner in the woods'). By 1680 there were 600 of these adventurous, high-spirited men who roamed the woods, trading illegally in beaver skins, occasionally serving as guides and interpreters for the French or for missionaries in dealing with the Indians. Their vices were embarrassing to government and clergy, but they were important to the settlement of the colony and to advancing the frontier. As fur traders became more controlled by large companies, the illicit *coureurs de bois* evolved into respectable *voyageurs* (travelers, explorers).[11] These *voyageurs* became invaluable guides, leading both French and English along the network of rivers and into the interior of the continent.

Champlain's first colonization effort was in Acadia, what is now roughly New Brunswick, Nova Scotia, and Prince Edward Island. His claim came to an abrupt halt in 1613 when the English leveled his encampment and carried off French prisoners. In 1654 New England colonists overran Acadia and the area remained in English hands until Charles II restored Acadia to France in 1667. Twice more the area was to change hands. Finally in 1713 Acadia was ceded to the British by the Treaty of Utrecht. The French withdrew. Although Acadia was in British hands in 1713 there was no conflict until 1755 when the British drove 6000 of the 10,000 French Acadians from their homes, reportedly at bayonet point. Many of these refugees were transported by the English to Louisiana.[12] There they became known as Cajuns, a corruption of the word Acadians.

Champlain befriended the Algonquian, Montagnais and Huron and used his relationships with them to learn survival methods, penetrate unknown territory and to establish a fur-trade network from the Gulf of St. Lawrence to Lake Huron and beyond. His friendship extended to helping these tribes against their enemy the Iroquois. Champlain's decision proved to be fateful, as this effort helped sow the seeds of a long-standing hostility between the French and the Iroquois, and made the Iroquois potential allies of the neighboring English and

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[11] Nancy Wartik, *The French-Canadians: The Peoples of North America Series* [New York, 1989].
[12] *Ibid.*

Dutch settlements.[13] The Iroquois, who tortured and killed their captured enemies, were dreaded by the settlers.

In 1620 Champlain proposed to Louis XIII that Québec be built into a fortified community. Louis pledged 200-300 colonists would be sent each year, but it was too late. An English privateering squadron in 1629 intercepted the first vessels of French colonists, supplies and ammunitions. The colony starved. Champlain surrendered Québec to the English. The Treaty of St-Germain-en-Laye in 1632 restored the colony to France. Champlain rebuilt Québec and advocated farming rather than relying on supplies from France. Immigrants were granted parcels of land fronting on the St. Lawrence River and its tributaries.

THE FRANCE-ENGLAND RELATIONSHIP 1689-1870

Rivalry and conflict between England and France had been ongoing for centuries. It is no surprise this relationship was mirrored in the New World. These countries fought four North American wars between 1689 and 1763, collectively referred to as the French and Indian Wars. The last of these resulted in the English triumph over the French for control of the continent.

King William's War 1689-97 was part of a larger European war, fought by the Grand Alliance (Holy Roman Empire, the Netherlands, England, Spain, Savoy, Sweden, and a number of German States) against France over the succession to the throne of England. In North America French and English colonists raided each other's settlements. By the 1697 Treaty of Ryswick William III was acknowledged King of England and Louis XIV lost most of his conquests made after 1679. The continental conflict was ended but the colonial problem was left unresolved.

Queen Anne's War 1702-13 corresponded to the European War of the Spanish Succession, which was fought between Great Britain, the Netherlands, and the Holy Roman Empire against France

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[13] Gerald S. Graham, *A Concise History of Canada.*

and Spain. In America, the principal events were: the English 1702 capture and burning of St Augustine, Florida, a Spanish possession; the French 1704 capture and burning of Deerfield, Massachusetts, and the massacre of many of its inhabitants; and the British conquest of Acadia in 1710. The 1713 Treaty of Utrecht ended the European war. Under the terms of the treaty the French ceded Acadia (as mentioned before) as well as Newfoundland and the Hudson Bay territory to the British. The fall of Acadia marked the beginning of the English conquest of New France.[14]

King George's War 1744-48 corresponded to the European War of the Austrian Succession. The French captured a British fort at Casno, Nova Scotia, taking prisoners to their fortress at Louisbourg on Cape Breton Island, the island which guarded the mouth of the Gulf of St. Lawrence. With great difficulty the British captured the Louisbourg fortress. At the conclusion of the war Louisbourg was returned to the French.

The French and Indian War 1754-63 expanded in Europe into the Seven Years' War. In North America in early years the French and their Native American allies won many battles, aided by friction between Britain and the colonists. When William Pitt rose to political power in England he made victory in America a top priority. He began treating the American colonists as allies, not subordinates, which produced a major reversal in English fortunes in the war. The British again seized the fortress of Louisbourg, destroyed Fort Frontenac on Lake Ontario, and captured Fort Duquesne (now Pittsburgh). General Wolfe captured Québec in 1759. The conquest was completed by forcing the surrender of the last defenders of Canada at Montréal. The Treaty of Paris 1763 ended French control of Canada. France ceded to Britain all its territories east of the Mississippi River. In compensation for the territories west of the Mississippi given by France to Spain a year earlier, Spain agreed to cede Florida to the British. France in its attempt to avenge its defeat supported the American rebels. Meanwhile the British antagonized the colonies by trying to tax them to pay for

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[14] James S. Pula, ed., *The French in America 1488-1974. A Chronology and Fact Book.* [Oceana, 1975].

England's debt incurred by the war. Eventually, these tax issues were a major factor in precipitating the American Revolution.[15]

Each monarch's personal interest in, and financial ability to support, his projects, dictated much of the exploration, exploitation and settling of the North American continent.

The following chart was developed to get a perspective of the English and French historical events of the 17th through 19th centuries during which time my Vadenay ancestors were living.

French Monarchy	Major Events	English Monarchy	Vadenay Line
Louis XIII (1610-1643)	1625: Jesuits come to explore, convert	James I (1603-25)	
	1627: *Compagnie des Cent Associes*	Charles I (1625-49)	
	Treaty of St. Germain-en-Laye 1632		
	Montréal founded 1642		
Louis XIV (1643-1715)	1640-60: English Revolution	Oliver Cromwell (1649-60)	
	1663-73: *Filles du Roi* to New France		
	1665: Carignan regiment to Québec		
	1672: England acquires New Netherland	Charles II (1660-85)	
	1685: Edict of Nantes revoked and Huguenots flee France	James II (1685-88)	
	1689-97: King William's War	William III (1689-1702)	m. Pierre Rémi ca. 1685
	1702-13: Queen Anne's War	Anne (1702-14)	b. Jean Bpt. 1697
Louis XV (1715-74)	Years of Peace (1713-44)	George I (1714-27)	m. Jean Bpt 1723
	King George's War (1744-48)	George II (1727-60)	b. Joseph 1734
	French & Indian War (1754-63)		m. Joseph 1756
	1763: Treaty of Paris		b. Joseph Noël 1762

[15] Encyclopedia CD, Microsoft Encarta 97.

Louis XVI (1774-92)	The Quebec Act 1774	George III (1760-1820)	
	1775-6: American invasion of Canada		
	1776: American Revolution		m. Joseph Noël 1783
	1789: French Revolution		b. Emmanuel 1783
Napoleon (1804-1815)	War of 1812		
	1830: Wheat Midge invades Québec	George IV (1820-30)	m. Emmanuel 1825
			b. Darvini 1828
	1837-8: Papineau Rebellion	William IV (1830-37)	b. Samuel 1836
	1845: Potato Blight in Québec		
		Victoria (1837-1901)	b. Edmond 1848
Napoleon III (1851-71)	1861-65: American Civil War		m. Samuel 1856
	French-Canadians to New England 2nd Half of the 19th century		b. Charles 1870 m. Charles 1895 b. Samuel 1898

SOME CHARACTERISTICS OF THE FRENCH COLONY

The seigneurial system was a relic of feudalism still existing in France, although in decline there. It was understandable the system should be transplanted to New France. New France lived under French laws. The seigneurial system was a sensible and flexible system grafted onto frontier society in Canada. It was first implemented in Québec in 1598 although little used until 1663. However, the feudalism in France differed in that there the peasant farmers had small plots ceded to them by a rich and powerful *seigneur* (landlord). In New France settlers started with a huge country.

The King stipulated land was to be granted to worthy individuals, called *seigneurs,* who in turn were required to grant land for

farming to *habitants* (colonists), and collect from them a small payment annually. A *seigneur* was a kind of squire without political power or significant social status - social differences between a *seigneur* and his *habitant* tenant mattered less in a country where everyone had to start from scratch. The *habitant* in New France was not the down-trodden peasant of Old France, but had real independence. In return for a pledge of fealty to the King and an understanding to perform military service, the *seigneur* received a grant of strips of 50-250 acres and held the grant as long as he cleared the land within a prescribed time. He depended on his *habitant* tenants (usually 12-15) to whom he sublet divisions. The *seigneur* was not likely to become wealthy.[16]

A s*eigneurie* was normally situated along the shore of the St. Lawrence or Richelieu River. See Appendix Fig. 2, courtesy of Frank Binette, for a 1663 diagram of *La Seigneurie du Cap de la Madeleine.* The seigneurial system remained in effect in Québec until 1854, when the British government prohibited its continuation.

The *Compagnie des Cents Associes* was a group of 100 French nobles and influential merchants, formed in 1637 to exploit the fur trade in North America. Fur-bearing animals were rare in Europe and fortunes could be made in the trade, which had become of more interest to the King than populating or defending a settlement. Louis XIII granted this Company total monopoly rights over all the land and what was on it in what is now Canada and the United States west of the Allegheny Mountains. In return, the merchants were charged with the responsibility to bring settlers from France, distribute the land to worthy individuals to settle, farm, and colonize. Since the merchants were more interested in making quick profits in the fur trade, the Company passed on the responsibility to colonize by granting large tracts of land (*seigneuries)* to selected men (*seigneurs*) and requiring them to attend to importing settlers to establish homesteads.

Nevertheless, little was done to attract families of settlers to New France. By 1663 there were only 2500 settlers. In that year King Louis XIV, determined to save his feeble overseas possessions,

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[16] Gerald Lalonde, "The Seigneurial System in New France 1623-1763," *American Canadian Genealogist* [hereinafter *ACG*] Vol 23, Number 2, Issue 72, Spring 1997.

removed authority from these merchants. He sent administrators to New France to accelerate the pace of seigneurial grants.[17] The colony ceased being a precarious experiment. In the next thirty years subsidized development and immigration led to a near ten-fold expansion of the original settlement. The population was less than 20,000 in 1700. It would be over 40,00 by 1739.

The Catholic Church, desiring to acquire a presence in New France, sent its priests and nuns. The unceasing efforts of these religious, both Jesuits and Ursulines, were invaluable and significant in keeping the colony from faltering. The Jesuits who came to New France in the early 17th century were sensitive and intellectual. Furthermore, they were dedicated and fearless in the face of incredible hardships on the frontier. Jesuits considered the enormous hardships worthwhile if they succeeded in baptizing and converting Indians.

Missionaries suffered terrible cruelties from the Indians. At best they were subject to the Indians' derision or tricks. Not only did the clergy suffer at the hands of the Indians they were in a dilemma themselves. While they were strongly motivated to civilize the Indians, the success of the fur trade required both Indians and fur traders exist in an unfettered state. As long as the fur trade flourished the clergy had little success in civilizing Indians.

French traders and Jesuit missionaries founded Montréal in 1642 and went westward to establish additional missions and trading centers. The appeals of heroic missionaries led to their financial support by French men and women of wealth and influence. The Jesuit *Relations,* narratives and letters penned by missionaries to their superiors, detailed the priests' experiences. These writings were widely circulated in France and evoked great interest in the missions of New France, as well as providing one of the principal sources of 17th century Canadian history. [18]

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[17] *Ibid.*

[18] Gerald A. Graham, *A Concise History of Canada.*

In 1685 Louis XIV revoked the Edict of Nantes. This edict had granted religious freedom to the Huguenots, French Protestants who were but little tolerated in Catholic France. Revocation produced widespread persecution of the Huguenots and led many thousands, mainly merchants and craftsmen, to flee France. Most went to England, some to Holland, Germany and Switzerland. Many came to North America and were welcomed by the American colonies. Catholic French Canada, however, barred these Protestants, thus losing the skills these artisans could have brought to the French colony.

After the British conquest of French Canada in 1763 – refer to later section, CANADA BECOMES BRITISH IN 1763 (p. 30), for details of this watershed event - the officers and educated bourgeoisie (the middle class) returned to France. Fortunately, only a few of the lower clergy followed them. Overnight the Church became the refuge for the deserted *habitants*. They entrusted their souls and their destiny to the parish priest. In the 18th century the parish church continued to maintain tight control over its parishioners. Colonial Catholicism had become fixed and absolute in its conservatism. After 1763 the colony remained for four years under the rule of military governors who made no effort to change the French-Canadian way of life. This included freedom to practice their religion, speak their language and follow French law. These three factors kept the French-Canadians locked in a past era. The clergy encouraged parishioners to cling to their old ways and shun outside influences that could weaken the pull of Catholicism. While this position hindered the French-Canadians' socio-economic development it did hold the French-Canadians together as a society. [19]

THE FRENCH REGIME 1623-1763: France's Golden Age

From 1643-1715 Louis XIV ruled France and consolidated the absolute authority of the French king. He dreamed of making France the most powerful kingdom in Europe and in developing New France to produce a steady flow of resources to the mother country. By the end of the 17th century Québec and Montréal were still small towns. To build the population, drastic measures were put in place: boys were

[19] Nancy Wartik, *The French-Canadians: The Peoples of North America Series.*

required to marry by age twenty, girls by sixteen; bachelorhood was fined; families with more than ten children were financially rewarded.[20]

In New France in the second half of the 17th century colonists were illiterate and poor, but had a dream of working hard and producing a decent living on their own patches of land, a dream which was out of reach of most peasants in France. People came to New France because they heard life was freer, not burdened by heavy taxes or by class stricture. After several years of hard work a *habitant* could make a decent living and own a piece of land. Louis XIV's agents rounded up interested immigrants and encouraged them to relocate to the colony.[21]

Nevertheless, life in New France was not without peril. The Iroquois were menacing. For twenty years beginning in the 1640s the Iroquois ravished the French settlements along the St. Lawrence as far as Québec. The French government at that time had failed to support the colonists with arms and men against the powerful Iroquois Confederacy.

Finally in 1665, to protect the colonists against the Iroquois, the King sent detachments of the Carignan/Salières Regiment, the first troops ever sent to Canada. A regiment was composed of *compagnies* of approximately fifty men each. This famous regiment, comprising 1200 men, had served with distinction in the Austrian war against the Turks. Now with the aid of the local militia, it took such effective action that the Iroquois in 1666 concluded a peace with the French that endured for over twenty years.

When the Regiment was to return to France in 1667 approximately 400 soldiers and thirty officers elected to remain behind and settle as colonists. The King granted the officers *seigneuries* along the Richelieu River and many of the soldiers by choice settled on the

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[20] *Ibid.*

[21] Gerald A. Graham, *A Concise History of Canada.*

seigneuries of their respective officers.[22] The majority of French-Canadians today have an ancestor who served in the Carignan Regiment. While Jean Baptiste Vadenay was not among those in the early detachments, it has been intimated that he served in a later regiment, identified as the *Troupes de la Marine.*[23] Many officers and soldiers of *la Marine* were disbanded in Canada.

Between the years 1663 and 1673 the King also sent to New France about 800 healthy, single women of marriageable age, called *Filles du Roi,* Daughters of the King. Each was given a dowry and a trousseau by the King, who acted as her "stand-in" father. He gave these young women passage to Canada and saw that they were chaperoned during the three-to-four month voyage across the ocean. These were adventuresome women who were willing to give up their ties in France and become wives of the many male settlers and soldiers already in the colony. These were not women of dubious character but *demoiselles bien choisis,* (well-chosen young women). Not unexpectedly, about a fourth of the women did not survive the journey, succumbing to scurvy or cold or disease. Upon disembarking, the surviving young women were housed with nuns, who oversaw them as they interviewed prospective husbands. It was ladies' choice.[24]

One of these women was reportedly the grandmother of Marie Anne Mousseau, wife of our ancestor Jean Baptiste Vadenay. Most French-Canadians have a *fille du roi* ancestor.

In 1713 the population of New France was still less than 20,000, while along the Atlantic coast the English-speaking population was more than twenty times that of the French. At that time little more was done to build a population in the French holdings in North America. Meanwhile English colonists were leaving England in droves to find land in North America and gain freedom from religious

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[22] Lucille F. Rock, "Québec: Its Formative Years," *Je Me Souviens*, Volume 21, No 2, Autumn 1998.

[23] Correspondence with Frank R. Binette, 2001.

[24] *Ibid.*

persecution.[25] Although unrecognized at the time, as mentioned before, the 1713 Treaty of Utrecht was the beginning of the demise of the French dominion in North America.

QUÉBEC PARISH RECORDS AND THE EARLY VADENAYS

THE PARISH RECORDS 1723-1900

French-Canadians clung to their church, their language, and their feudal life-style. They married within their community, mostly within their own parish. They had large families, sometimes a dozen or more children. When widowhood occurred remarriage usually followed soon thereafter.

Personal accounts were nearly non-existent because few could read or write. The *habitants* had little education. As late as 1785 only one in five could read. It was not until the last half of the 1800s that one begins to see some Vadnais signing their names to a birth or marriage record. There was no impetus toward intellectual development. No books were printed in Acadia or New France between 1605 and 1760. By contrast the inhabitants of the thirteen American colonies exhibited wide intellectual curiosity. Harvard College was established in 1639.

Vadenay records in Québec begin with the marriage on 27 July 1723 of Jean Baptiste Vadenay and Marie Anne Mousseau in the parish of St. Sulpice, L'Assomption, Québec.[26] I have examined records from that date to those in the early 20th century. Parish records were consistent in form: births read, for example, "The year one thousand seven hundred seventy the twenty-seventh day of June the undersigned priest baptized Marie Josephte Vadenay, born today of the legitimate marriage of Antoine Vadenay, farmer, major son of Antoine Vadenay and Marie Françoise Laporte of this parish, and of Marguerite Robillard, minor daughter of the deceased François Robillard and Charlotte Goulet of this parish. The godfather was Louis Vadenay and

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[25] Gerald Lalonde, "Why did Canada Become British in 1763?" *ACG*, Vol 22, No 3, Issue 69, Summer 1996.

the godmother was Marie Josephte Goulet. All have declared they do not know how to sign."

When the child was illegitimate the birth record could state that 'Joseph *illégitime*' was born of unknown parents; the godfather and godmother were named. The record also could read 'Joseph *inconnu*' (unknown) or 'Joseph *illisible*' (unclear). Of course the child's parents were known – these were small towns. My questions asking if and how godparents might be related to the parents were never decisively answered. Someone said it is likely that the godfather is the child's grandfather. Or, if no godfather is listed, perhaps the godmother is the child's grandmother. Court records listed a *tutelle* (guardianship assignment). Guardianship was usually given to grandparents, uncles, aunts, or even to an older sibling of the single mother.[27] In Canada the law permitted giving a child a family name as his last forename. While this name, preferably chosen from a family no longer in existence, was actually one of his forenames, it was a way for the child to obtain a family name. The children of this person would bear this family name.[28]

In instances when a child was dying at birth before the priest could arrive, one of those present would baptize the unnamed baby. An infant so baptized was referred to as *ondoyé(e)*. "*Anonyme ondoyé à la maison et mort en naissant,*" wrote the priest – "An unnamed (male) child was baptized at the home and died being born."

Some records evoke great sadness. Joseph Adhelm Vadenais and Delia Lafontaine had a son born in March 1893; the child died in October 1893. Their next child was born and died on the same day in July 1894. In July 1895 they had a daughter who died three days later. Then they had a son born in June 1896. The next record reads: "On this day was interred the body of *anonyme*, born yesterday, son of Joseph Vadenais and the deceased Delia Lafontaine." Delia was 23.

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[26] *Répertoire des Actes de Baptême, Mariage, Sépulture, et des Recensements du Québec Ancien* 1700-1765.

[27] Correspondence with Frank R. Binette, 2001.

[28] Roger W. Lawrence, "Four by Roger," *ACG* Vol 26, No.2, Issue 84, 2000.

François Vadenais and Marie Françoise Boulet had a total of eleven children. But on 17 September 1830 their seven-year-old Adelaide died. Five days later five-year-old Norbert died. Five days after Norbert's death three-year-old Julie died. One wonders what affliction caused the loss of three children within ten days. While infant deaths were not unusual, it seemed rare to lose three youngsters in rapid succession. (There were no reported epidemics during this period.) Vadenais records that I read included a few births of twins, and one birth of triplets. None of these infants survived more than one day.

The custom of having complete information in baptismal and marriage records seems to be the rule. This included listing a woman by her maiden name, not only in her birth and marriage acts, but also in notarial contracts, property sales, inventory and sales receipts. A woman's maiden name is found in each baptism register of legitimate births, whether she is the mother, grandmother, or the godmother. Even her burial record identifies her by her maiden name and only secondarily may mention her as the spouse or widow of so-and-so.

Unfortunately, this custom in French-Canadian parishes did not continue into the United States, which makes it more difficult and frequently impossible to trace the lineage of women. For a dozen years I have searched, unsuccessfully, for the maiden name and birth-place of my great-grandmother, married in Massachusetts as Phebe Jordan, presumably an Anglicization of what could be one of a dozen French surnames.

Records sometimes differ slightly between parishes. Records of nearby St. Maurice de Montréal are in Latin until 1666 when French was adopted, with occasional lapses into Latin thereafter. Baptismal records of Alongonquin children (not necessarily infants) identified them as *sauvage* (male) or *sauvagesse* (female). Regardless of racial background, the mother's or both parents' names (and whether one was an infidel [non-Christian] with a Christian spouse or both Christians) was recorded. The godparents, if noted, were often notable gentlemen and ladies. Several St. Maurice parish birth records in 1690

list the godfather as the gentleman Pierre Dailbourg, Sieur d'Argenteuil. He signed the record L.D.Dargenteuil.[29]

The d'Argenteuil name is significant because Jean Baptiste Vadenay is identified in several records as Jean Vadenay/Dargenteuil. Speculation remains about how Jean Baptiste acquired this extension to his name. He could have been employed by, or served in the military under, the Sieur d'Argenteuil and adopted the Argenteuil name.

Between 1648 and 1800 baptisms in Notre Dame de Montréal totalled 30,033. At each year's end the total baptisms were noted, then the total of each gender, showing approximately equal numbers of male and female infants. Following these figures was the number of *inconnus* (unknowns), which included births of illegitimate, *sauvage* or *panis* (Indian), or nè*gres* (black). The latter were very rare in Montréal. The annual birth rate of *inconnus* to that of legitimate births ran as low as five percent and as high as twelve percent.

PIERRE RÉMI VADENAY – THE FIRST KNOWN VADENAY ca. 1685

Our knowledge of Pierre Rémi comes from his son's 1723 marriage record which discloses Pierre and Pierre's wife, Louise Moirie, (both reported to be deceased at date of their son's marriage) were from Augnière [*sic*] of the diocese of Paris. Laurier Vadnais believes the naming of Augnière was the result of the notary's bad writing, since he has found no such place in France. Attempts to locate their marriage record have been unsuccessful. Laurier has found evidence that Pierre Rémi and Louise Mori [*sic*] had a son older than Jean Baptiste. This son, named Pierre, was married in Asnières-sur-Seine, Île de France, on 24 November 1711 to Madeleine Retrou, daughter of Jean and Elisabeth Gareau. Asnières-sur-Seine and Argenteuil, are communities on the north side of Paris, only three miles apart although separated by the Seine.

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[29] *Répertoire des Actes de Baptême, Mariage, Sépulture, et des Recensements du Québec Ancien* 1700-1765.

Map of Paris & environs detailing, at top center, the town of Asnières-sur-Seine. From The *Times* Atlas of the World, Vol. III, *Boston, 1955, p. 68.*

In 1992 Madame Nicole Sebline, Head of the National Museum Libraries of France, did an extensive search at my request. A large part of Paris' civil records were destroyed during the Revolution in 1789. After the Revolution the Archives de Paris were kept in the City Hall. Nearly eighty years later, in 1871, City Hall was one of the buildings burned by the Communards. Very few wedding rolls were saved.[30] Mme. Sebline searched the remaining records but she found no trace of a marriage between Pierre Rémi and Louise Moirie, using various spellings for their names. She also consulted the notarial records in the *Archives Nationales.* These contained no record of a Paris marriage between Pierre Rémi or Pierre Rémi de Vadenay and Louise Moirie, thus suggesting that if these two married in Paris they did not have a marriage contract.

In The National Library she reviewed Caumartin's *Recherche de la Noblesse de Champagne*, Châlons 1673 and *La Revue de Champagne et de Brie 1877* in which were published *Les Actes de l'État Civil de Châlons-sur-Marne de 1651-1679.* In the latter the *Godets, seigneurs de Vadenay,* were mentioned several times but there was no mention of Pierre Rémi. It is possible that a Vadenay married in Paris in 1690 was the grandson of Louis Godet, whose mother was the dame de Vadenay.

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[30] 1990 Correspondence with Mme. Nicole Sebline, Head of the Museum Libraries of France.

Mme. Sebline found a Pierre Godet, who with his wife, Protestants, fled in 1685 leaving two children. This information came from an article on the Protestants of the Marne (Huguenots) fleeing the Dragonnards, the military persecutors sent by Louis XIV. Another possibility, said Mme. Sebline, is that Pierre Rémi descended from Philibert Godet, seigneur de Vadenay 1613, or from his brother, Charles Godet, seigneur de Vadenay 1616. These two men had several children through it is not known if the children survived.[31]

Mme. Sebline noted that it was rare in the 17th century to have two first names, and perhaps my ancestor's name was Pierre Rémi. Again, available information suggests Pierre Rémi was a peasant from Vadenay who adopted Vadenay as his surname.[32]

JEAN BAPTISTE VADENAY 1697-1743

In June 2002 Laurier Vadnais made a research trip to Asnieres-sur-Seine, France. There he found Jean Baptiste's birth record and those of four siblings: Pierre, Jacques, Marie Louise and a stillborn brother. The record shows our Jean Baptiste was baptized as Jean on 20 April 1697. His father's name was recorded as Remy Vuadenay. See Laurier's website for further data.

Jean Baptiste is the first known Vadenay in the New World. How or why he came to Québec is yet to be discovered. It is presumed he was born in France and emigrated to French Canada as a young man. The 17th century Frenchmen who came to New France were mostly adult peasants, a few bourgeois, rarely a noble.

Another source of French colonizers were soldiers sent to protect the colonists from attacks by the Iroquois Indians. Later, when troops were less necessary, as mentioned before, seigneurial grants were offered to officers to induce their staying in New France. In addition to the Carignan/Salières Regiment, Louis XIV and his successor Louis XV sent many later regiments to New France. Enlisting offered an attractive opportunity for young men to find adventure or to get out of poverty, whether they were bourgeois or an

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[31] *Nouveaux Documents sur La Famille Godet. Extraits des Archives de l'État Civil de Vadenay.*

[32] 1992 Correspondence with Mme. Nicole Sebline, and reprints of bibliographic material from Châlons-sur-Marne Library.

impoverished noble. From 1704 to 1740 the regiments were known as detachments of the *Troupes de la Marine*. Because Jean Baptiste is identified as a soldier in the following record it could well be he was a member of one of the *Troupes de la Marine* detachments.

In St. Sulpice, L'Assomption, parish records is this 7 June 1722 event: "Baptism of Jean Pierre Perot, son of Pierre Perot and Marie Anne Lescarbot. Godparents were Jean [Baptiste] Vadenez/Dargenteuil, soldier, and Marie Anne Mousseau." The priest signed the record.[33] Jean Baptiste's son Nicolas was the only other Vadenay known to use the Argenteuil *dit* name.

Dit names were unique principally to the French. They were common in France in the late 1500s. The *dit* is a second name, an extension to an existing name, which came into being as a further identification of a person or family beyond the first surname. It became a part of the original basic name. The *dit* name carries no negative connotation as does an alias.

Some sources of *dit* names were: surname used in army, occupation, place of origin, name of ancestor, physical or character description, seigneurial identification, maternal identification. The *dit* name might be used to distinguish two different families or two children in a large family. It seems that soldiers were responsible for the great extent to which *dit* names occurred in Québec. There is a concentration of families with *dit* names around Lac St-Pierre where *seigneuries* often belonged to retired officers from the Carignan regiment. The two surnames could be legally interchanged at any time and used separately or together.[34]

The name Argenteuil is found in a Notre Dame de Montréal burial record: 27 March 1703 Marie Françoise, *panis* (an Indian), age 18, living at the home of the Sieur Argenteuil. She was presumably a servant in his employ. Lieutenant Argenteuil, whose marital status was not recorded, was not present at the burial. The vicar of the parish and the clerk of the seminary were present. The record identifies "Lt.

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[33] *Répertoire des Actes de Baptême, Mariage, Sépulture, et des Recensements du Québec Ancien* 1700-1765.

[34] Correspondence with Frank R. Binette, 2001.

Dargenteuil of the company of the detachment of the Marine."[35] (It is unknown whether this Sieur Argenteuil is identical to the one referenced on page 24 as godfather at a St. Maurice of Montréal baptism.)

It is possible the soldier Jean Baptiste Vadenay arrived in New France later, served under Lt. Argenteuil and adopted Argenteuil as his *dit* name. Another supposition is that Jean Baptiste came from Argenteuil, which, as mentioned before, is a district of Paris, on the north side of the Seine. His parents were known as coming from the diocese of Paris. It is easy to imagine our ancestor being pointed out: "That's Vadenay from Argenteuil."[36]

Jean Baptiste Vadenay and Marie Anne Mousseau, daughter of Jacques Mousseau *dit* Desilets and Marie Anne Dauney, were married 27 July 1723. This religious ceremony was to "marry the souls of the participants into a union recognized by God." Then, there was the question of earthly goods – money, land, furnishings, farm animals, clothing, etc. Without a marriage contract the couple took the gamble that their heirs could have great difficulty claiming their inheritances. The marriage contract was often drawn and recorded at the time of the engagement of the future spouses. If the engagement were broken, the contract had to be legally annulled and the annulment recorded before a new marriage contract could be drawn up. If this were a second marriage a marriage contract seemed even more necessary.[37] The marriage contract of Jean Baptiste and Marie Anne was drawn up by notary Nicolas Senet on 18 July 1723.

Jean Baptiste and Marie Anne Mousseau had a daughter and five sons. Only three sons, Antoine, Joseph, and Louis, left male heirs. Each had many descendants. Both Laurier Vadnais and Alfred Dahlquist are descendants of Antoine. Joseph is my ancestor and the Vadenay whose progeny about whom I write here. The descendants of Antoine and Louis are fully delineated in the appended CD.

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[35] *Répertoire des Actes de Baptême, Mariage, Sépulture, et des Recensements du Québec Ancien* 1700-1765.

[36] Correspondence with Frank R. Binette.

[37] *Ibid.*

JOSEPH VADENAY 1734-1823

Jean Baptiste had two sons baptized with only the name Joseph. This would not seem uncommon if the first child had died before the birth of the second, but both these sons lived to maturity. Some researchers have mistakenly ascribed the 1756 marriage to Catherine-Amable Guillet to the Joseph born in 1732. However, the death record is clear that it was this Joseph who drowned in the river in 1755 at age 23, leaving no known family.

It was the second Joseph, born in 1734, who married Catherine, daughter of Louis Guillet and Marguerite Tetreau. He was a farmer, farming being by far the predominant occupation of the 18th-century French-Canadians. Under French custom, land was divided equally among the sons. As time went on these continually divided strips were unable to support a large farm family.

Joseph's younger years were spent under French rule. The society in which he lived was feudal, agrarian, isolationist, and its *habitants* were unschooled. The church was the focal point of the community, which was solidly French and solidly Catholic. The French Church, which was responsible for education, was slow to educate its parishioners beyond knowledge of the Catholic Bible. This failure has led historians to blame the Church, along with the French monarchs, for France's loss of North America to the British.

Joseph's younger brother Louis deserves special recognition for the important position he held in New France. He was *capitaine de milice.* The *capitaine de milice* was the parish's principal civilian executive, officially an agent of the *intendant* (the administrator who functioned under the governor). The *intendant*, in the name of the king, exercised inspection of general services in the province. In birth records of his children and godchildren Louis Vadenay's position is proudly noted.

Joseph and Catherine Guillet had eight children, six daughters and two sons. Of their two male children, only Joseph Noël left male heirs. Catherine died 7 September 1799. On 12 May 1800 Joseph

married Angelique Martel, widow of Joseph Bazinet. Joseph died in St. Césaire, Rouville County, Québec on 10 July 1823.

THE FINAL STRUGGLE FOR THE CONTINENT

CANADA BECOMES BRITISH IN 1763

It was not lack of resourcefulness and industry that brought about the fall of New France. It was having French kings who, with lack of foresight, were more concerned with continental ambitions and royal alliances than with colonial development and sea power.[38] The French, staggering under the debts of Louis XIV, could not match the British expenditures for overseas development.

In 1755 the population of New France was less than 70,000. The English-speaking colonists numbered 1,500,000.[39]

When England declared war against France in 1756, the final struggle for control of the North American continent began. In 1759 the British under General Wolfe defeated the French General Montcalm on the Field of Abraham and captured Québec. With the 1763 Treaty of Paris the French and Indian War was concluded. The long French-English struggle for North America ended. France gave up her land in Canada and all the land east of the Mississippi River, land which had once been part of New France and important in the fur trade. (In 1762 France had ceded Louisiana to the Spanish. In 1800 France would reacquire Louisiana from the Spanish, and in 1803 the United States would buy the Louisiana Territory from the French.) Spain gave Florida to the British. The American Colonies were given access to the rich fisheries off Nova Scotia and Newfoundland. On 10 February 1763 France formally gave up control of Canada to the British. France and her court seemed relieved to let her colony go.

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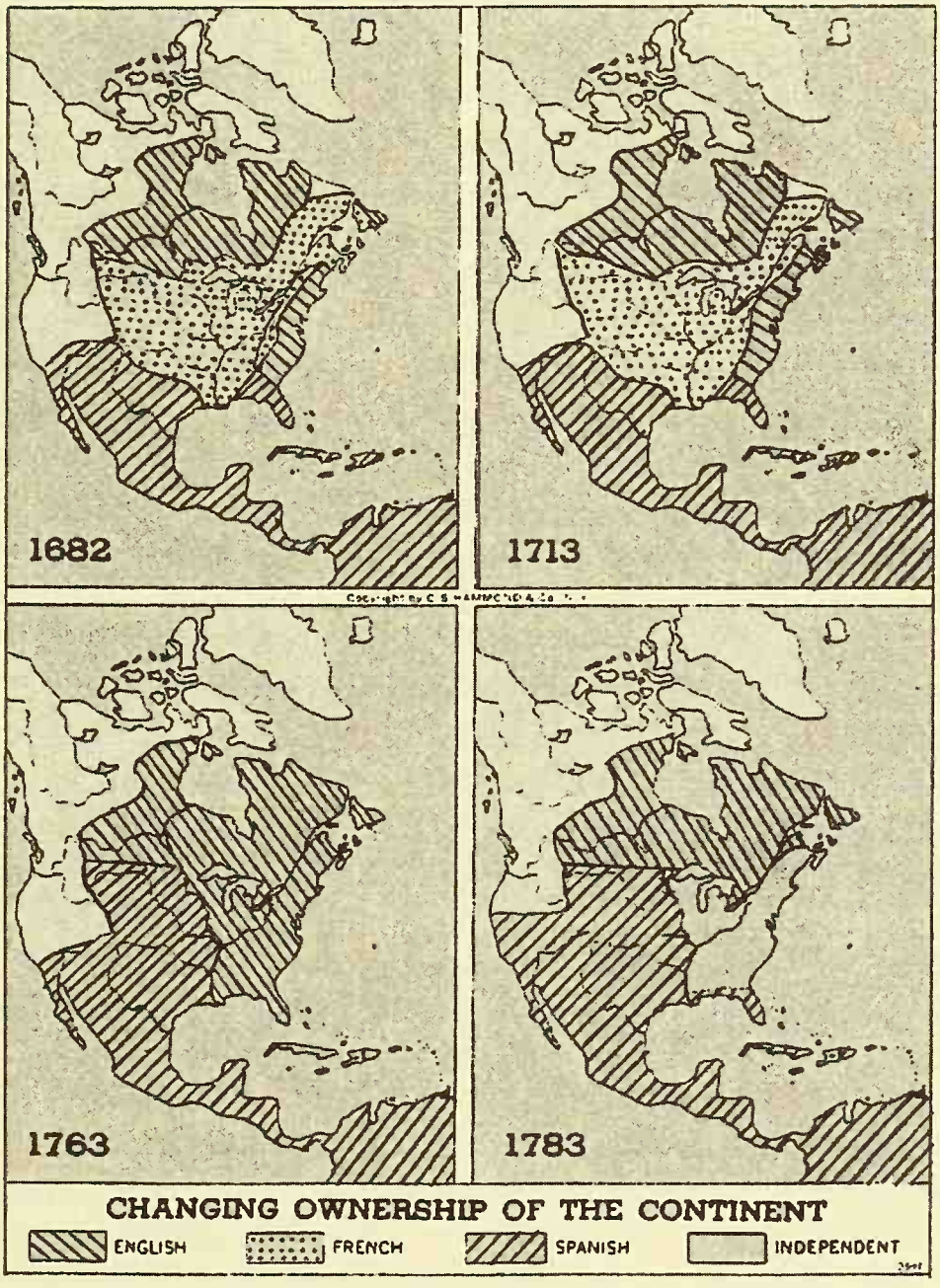
[38] Lucille F. Rock, "Québec: Its Formative Years," JMS.
[39] James S Pula, ed.. *The French in America 1488-1974.*



Hammond Historical Atlas of the World. Reprinted with permission.

The American colonists, believing the French-Canadians might be persuaded to join the American revolt, launched an invasion of British-controlled Canada in 1775. Colonial militia occupied Montréal

for seven months. In the spring of 1776 their siege of Québec was broken by the arrival of 34,000 soldiers from England. With the American invasion, the French-Canadians, although politically naive and inexperienced, believed they were better off fighting to keep Québec British.[40]

Meanwhile on the Continent, decay and disorder in France were leading to the French Revolution, which ended the absolute rule by French kings. The English, with their American colonies stirring, did not want to upset the French-Canadians.

Between 1776 and 1783, during the American Revolution, many American colonists who supported the British (Loyalists) fled north into Canada. They constituted a mass-influx of English speaking people into a country of less than 150,00 whites, most of French stock. This produced ethnic duality in Canada and in 1791 led to the division of Canada into Upper (British Ontario) and Lower (French Québec) Canada.

JOSEPH NOËL VADENAY 1762-1835

Joseph Noël, son of Joseph and Catherine, was born in 1762, the last year of the French Regime. French control of New France passed to the British in 1763. The Americans invaded Canada in 1775. George III, on the throne of England, was soon to lose the American colonies. Despite all that was happening around them, there seemed to be little effect on the Québec *habitants.*

For the French-Canadians life went on as usual for more than a decade. Following their conquest of New France, the English Parliament passed the Quebec Act of 1774. This law authorized the French-Canadians to continue life under their existing laws and government, including seigneurial ownership. Essentially all the lands remained intact as *seigneuries.* Religious orders and churches controlled one-fourth of all conceded lands. The Quebec Act gave the *Québécois* full religious freedom, permission to retain their language, and restored

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[40] Joseph-Andre Senecal, "Other Wars, Other Valois," JMS Vol 21, No 2, Autumn 1998.

legal and political rights enjoyed under French rule.[41] The English tolerated the Roman Catholic Church and maintained French Civil Law. Governing English army officers spoke French fluently. The concessions favoring Catholics produced resentment among Puritan and Anglican religionists. Boston merchants wanted Québec administered as the British did their other colonies.

So, although Joseph Noël lived under British rule, life continued for him as before the British conquest of Québec. The French-Canadians were a politically immature population. It would be fifty years before the adults in the Vadenay families would be able to read or even sign their names to official records. Observers at the time describe the French-Canadians as hard-working peasants, uneducated, fiercely committed to their religion and their nationality. The French-Canadians appeared doomed to fade away as an ethnic group. It was against many odds that they survived as a distinct nationality.

On 20 January 1783 Joseph Noël had married Marie Chalifoux, daughter of Jean Chalifoux and Genevieve Maillet. They had four sons and three daughters, all living to maturity. Their oldest child, Emmanuel, became my great-great grandfather. The name of their fourth son, Joseph, appears in the following record: Joseph Vadnais, age 87, resident of Rouville County, village of Canrobert, $20. paid in gratuity by Parlement [*sic*] 1875 for service 1812-1815.[42] Joseph's longevity was not unique among Vadnais men.

EMMANUEL VADENAIS 1783-1864

My great-great grandfather was the oldest of four sons and three daughters. Notice that the spelling of the family name has changed from Vadenay to Vadenais. It would change again with Emmanuel's children, who would bear the surname Vadnais.

In 1805 at age 21 Emmanuel married Celeste Huot, daughter of Marc-Antoine Huot and Josephte Robert-Lafrienière. Emmanuel was widowed early; there are no known children of his union with Celeste. In 1809 he married Angélique Pratte, daughter of Joseph Pratte and

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[41] *Ibid.*

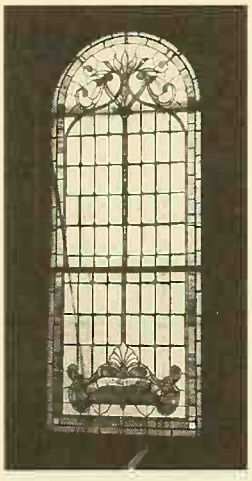
[42] Record courtesy of Frank R. Binette.

Marie Anne Lorrin. They had one daughter, Angélique. His wife died in 1825. Emmanuel did not sign the register at his second marriage. However, he did sign the register at his third marriage. In both his second and third marriage registers his occupation is listed as *menuisier* (carpenter). His third wife was Adelaide Arpin, daughter of Antoine Arpin and Brigitte Rémi. A copy of their marriage register is appended as Fig. 3. Adelaide, 25 years his junior, bore thirteen children. Baptismal records exist for all of Emmanuel's fourteen children. Ten survived to adulthood - Angélique plus four sons and five daughters of his third marriage, all of whom lived reasonably long lives. The oldest of four sons, Darvini, and five daughters stayed in Québec. The three youngest sons and one daughter emigrated to New England.

The 1871 St. Jean Baptiste, Rouville County census records list Sophronie, Emmanuel's oldest child of his third marriage, her husband and their ten children as Baptists. This attracted my attention and led to my discovery of *L'Église Évangélique Baptiste de Marieville.* This little Protestant church in the town of Marieville, twenty-five miles southeast of Montréal, was formed in 1852 by fifteen families - highly unusual in Québec where families were almost universally Catholic. It claims to be the first French Baptist church in North America.

My husband and I visited the Church in March of 1999. In the cemetery are the stones of ten Vadnais. Church registers plus tombstone data list nine child baptisms, five marriages, and fourteen interments of Vadnais. Alexandre, Darvini's son, appears to be the last male Vadnais there. Alexandre had three daughters; his one son died shortly after birth. See Appendix Fig. 4 for photos of Darvini, his wife Domethilde, their tombstone and that of their son Alexandre and his wife Azilda.

Since we were free of commitments the following Sunday my husband and I chose to return to Marieville and attend the Church's morning service. We made a random choice to sit midway on the left



side of the sanctuary. During a hymn I glanced at the nearby stained glass window – I gasped. This window bore the inscription *La Famille Vadnais!* What had led us to chose seats by this lovely window given by our forebears? Had we sat elsewhere in the sanctuary we would not have seen this window. Following the service gracious parishioners greeted us. Some spoke in English although most spoke only in French. We were given permission to photograph my ancestor's gift to this church.

The church's history notes the church became financially independent in 1916. It was then that the church's ten commemorative windows were installed. Judging from the quality of this window and the tombstones of Darvini, Alexandre, and Sophronie, the family had become prosperous.

Minutes of the Church's annual meetings disclose the information that Darvini was three times unanimously elected to serve a six-year term as one of seven "trustees." His son Alexandre later served one term as a "trustee."

Although Emmanuel's six youngest children may have remained Catholic they were present and signed as attendees at the family's Baptist Church events. By the mid-1800s the Vadnais family members all could sign their names and did so on official records.

According to the Church's minutes, in 1859 Emmanuel, and later his three oldest adult children, were given adult baptisms in this Evangelical Baptist Church. Emmanuel died in 1864. His death record states he had been ill for three years. He, these three children, and their spouses are all buried in the Church cemetery. Adelaide remained Catholic. She was remarried in 1876 to Jean Baptiste Robert in the St. Jean Baptiste Catholic Church. She died in 1885 and was buried in the St. Jean Baptiste cemetery.

It is interesting that Emmanuel's younger brother Edouard, who died in 1854, is buried in this Baptist cemetery, but none of Edouard's family is buried there.

FRENCH-CANADIANS MIGRATE TO THE UNITED STATES

FRENCH-CANADIANS BEGIN COMING TO THE MIDWEST 1825-1840

The French-Canadian presence in the upper Midwest was far older than that in New England.[43] Venturesome men headed west, involved in the fur trade or exploration. As early as 1634 Jean Nicolet, a fur trader from Québec, made his way to a natural harbor on the west side of Lake Michigan, later to be called Green Bay, Wisconsin. Fur trade continued to encourage movement to the West. French explorers opened up the interior of the continent in the 17th and 18th centuries. They frequently took native women as brides, with the result that a sizeable number of Sioux and Chippewa carried French-Canadian surnames.

The 19th century French-Canadians in the Midwest were largely descendants from three groups. The *métis* were mixed-blood offspring of French-Canadians and North American Indians. These hardy woodsmen developed overland roads and carried furs south and supplies north, stopping at trading posts along the way.

The *voyageurs*, often *métis,* were legendary travelers, canoeing across a network of rivers, trading with Indians and establishing posts, often carrying with them Jesuit priests and fur traders. The *voyageurs* were French-Canadians raised along the St. Lawrence near Montréal. Among them was Jean Vadnais, of whom more will be discussed. Most *voyageurs* worked for companies in the fur trade. 1763-1840 was the classic *voyageur* period. These men were strong, hard-workers. Few could read or write but because of their association with natives they were bilingual or multilingual.

The third group was the *habitants*, farmers and lumbermen, looking for a better life. Most of these moved to New England and went to work in industrial jobs, although smaller numbers scattered about in the Midwest joining with earlier-formed enclaves of French-

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[43] Reverend Albert H. Ledoux, "Our Cousins in the American Midwest," *ACG* Vol 17, No 1, Issue 47, Winter 1991. Reprinted from *JMS*, Vol 13, No. I, Summer 1990.

speaking people. Promotional advertisements in French language newspapers in the United States and Canada called upon French-Canadians to relocate to these new communities.[44]

Most French-Canadians were poor or middle-class people, with very limited education. The lack of economic and educational opportunities was a major reason for their emigration from Québec Province. The opening of the upper Mississippi River Valley about 1840 led thousands to adopt the Midwest as their home, mainly integrating with the French-speaking descendants of French fur traders. When surrounded by an English-speaking culture they often anglicized their names in order to fit in. Pierre became Peter, and Jean became John.[45]

More often the French-Canadians followed others to established French-Canadian enclaves where French explorers had opened up the middle of the continent. They went to St. Louis, Detroit, Chicago, St. Paul, maintaining their language, their Catholic religion, and their culture.

Québec soil had never been exceptional and farms were becoming smaller, so the Québec farmer with his taste for agriculture looked for land elsewhere, and the American Midwest with its fertile, flat land beckoned. Midwest wheat harvests climbed during the 1840s. By 1841 when news of the astounding fertility of the Illinois prairie became known to the impoverished French-Canadian farmers, they started to trickle into the area south of Chicago, and a French-Canadian colony formed. The already-established French-Canadian communities south of Chicago, St. Anne and Bourbonnais, grew ever larger. Expansion of the French-Canadian presence in the area dropped off following the advent of the American Civil War. The French-Canadians did not want their sons to be conscripted.

Voyageur Jean Vadnais goes to St. Paul, Minnesota in 1841

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[44]Brian LaCroix, "The Franco-Americans of Minnesota and Wisconsin," *ACG*, Vol. 17, No. 4, Issue 50, Fall 1991.
[45] *Ibid.*

Jean Vadnais, born in 1811 in Yamaska County, Québec was the great-great- grandfather of Alfred Dahlquist. Jean and my great-great-grandfather Emmanuel were second cousins. According to legend, Jean traveled the Minnesota Territory as a *voyageur* between 1841 and 1846. At that time French-Canadians were emigrating from Québec to the little river town of St. Paul, seeking rich land to farm.

In early 1846 Jean returned to Canada to get his wife, Louise Gingras, their young children, and their possessions and move them to St. Paul. Accompanying Jean were his brother Pierre and brother-in-law Jean Garceau. When Vadnais and Garceau were still single they had become familiar with the northwest, especially Vadnais, who had worked for the fur companies. Originally they planned to press on to the Oregon Territory where Garceau's brother-in-law owned a sheep ranch, but they were warned the trip was dangerous because Indians were "on the warpath." Like Vadnais, Garceau with his wife and their children chose to settle in St. Paul.

Charles, son of Jean

Soon, however, looking for more good farmland, the men pushed north of St. Paul, forming a community known as Little Canada. Jean Vadnais settled on the southeast shore of the lake that later took his name, Lake Vadnais. He staked his claim on 1 Jun 1846 according to the original entry in the Ramsey County Book of Records. François Vadnais, nephew of Jean and Pierre, followed his uncles to Minnesota in 1858.

In 1957 the village of Vadnais Heights, named for the lake, was incorporated. "Heights" was an exaggeration, meant to enhance the

perception of the community. There is a variation of only a few feet between its elevation and those of its neighboring villages![46]

FRENCH-CANADIANS BEGIN COMING TO NEW ENGLAND 1837-1860

The French-Canadians in Québec in the 1830s were still living as a feudal society, well out of date for the times. In addition to feeling impoverished, the French-Canadians felt oppressed and discriminated against. A surge in the population, a shortage of land and income were forcing many to seek employment away from the family farms.

The time was right for Louis-Joseph Papineau, French-Canadian leader, lawyer and orator, who became well-known following the British conquest. He led a Rebellion in 1837, in which the frustrated inhabitants of Lower Canada rose against the oppressive British rules. This Québec insurrection, called The Papineau Uprising of 1837, was short-lived and readily put down. Joseph Vadenais, age 20, a farmer from St. Césaire was recorded as a participant.[47] Fleeing repression from the British Colonial authorities, Canadians who took part in the insurrection took refuge in Vermont. Before mid-century there were small French-speaking enclaves in upstate Vermont and in the Blackstone Valley of Rhode Island and in Massachusetts. The rate of migration to the United States escalated following the uprising and the ensuing British oppression.

Following this rebellion the British government sent their diplomat, Lord Dunham, to evaluate the situation. He called the French "uninstructed, inactive, unprogressive" and victims of "hopeless inferiority." The resultant French outrage provided more incentive to keep ethnic pride alive.[48] The English regarded the French-Canadians as backward peasants, lacking education and ambition and focused on religion, family and community, while the

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[46] Picture and text excerpted from "Vadnais Heights - A History 1845-1976," Published by the Bicentennial Commission of Vadnais Heights, White Bear Lake, MN June 1, 1976.

[47] Jean-Paul Bernard, Les Rébellions de 1837-1838. Boreal Express.

[48] Nancy Wartik, *The French-Canadians: The Peoples of North America Series.*

English focused on wealth, power and education. The English government was hard on those who resisted its dominance. Eight leaders of the Rebellion were deported to Bermuda. Papineau and others fled to the United States. When trouble broke out again in 1838, punishment was harsher than the mild exile - there were executions and deportation to the penal colony of Van Dieman's Land, Australia.

To dilute the French-Canadians' power, the British united Upper and Lower Canada into one province (Québec) in 1840. In 1867 Québec, Ontario, New Brunswick and Nova Scotia were joined together as the Dominion of Canada, essentially a self-governing country.

In the early 1830s an agricultural calamity occurred in Québec. The *habitants* derived much of their spare cash from the wheat crop, which along with potatoes occupied an important place in their diet. In the early 1830s the wheat midge appeared and the wheat yield dropped precipitously, by 1844 falling to 30% of what it had been in 1827. The potato crop was increased to fill this void. But the potato blight appeared in Canada in the mid-1840s and by mid-century the potato harvest was cut in half.[49]

The population was expanding and cultivated land grew less slowly. Titles to land available in the Eastern Townships (the region of Québec bound on the west, north, and east by the old *seigneurial* lands along the rivers, and on the south by New England states) were too costly for the French-Canadian farmers and moving there would sever them from their family and cultural identity. Emmanuel and his family of young children would be among those subjected to these hardships. It is understandable that French-Canadians would emigrate to New England where enclaves of French-speaking people already lived. My great-grandfather Samuel did just that.

Samuel Vadnais moves to Adams, Massachusetts 1855

Samuel Vadnais, son of Emmanuel Vadenais and Adelaide Arpin, was born in 1836 in St. Jean Baptiste, Rouville County, Québec.

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[49] Reverend Albert H. Ledoux, "Our Cousins In The American Midwest," *ACG*..

He was the sixth child and second son in a family of thirteen. Samuel went to Adams, Massachusetts in 1855 at age 18. He gave his occupation as blacksmith when he was married the following year in Pittsfield, Massachusetts to Phebe Jordan, 17, daughter of Edward Jordan. As discussed previously, attempts to find Phebe's baptismal record or the marriage record of her parents in Québec have been unsuccessful. Baptismal certificates of her two surviving children give her name as Euphemia Guertin, and this French form of her English name has been searched. I have found no Québec marriage record of an Edouard Guertin (French form of Edward Jordan) nor a birth record for Euphemia, despite extensive searching.

The 1880 US census records she had borne eight children, two living, and that her parents were born in Canada. The 1900 census records indicate she entered the US in 1855, had nine children of which two were living, and her parents were born in France. There is the possibility of her having had a first child whose birth was not recorded, at least in the US, as the first recorded birth was four years after her marriage. She lost the first five and the seventh of her recorded children as infants; only the sixth, son Charles, and eighth, daughter Georgiana, survived to adulthood. All eight children were given the surname Vadner.

Samuel's youngest brother, Edmond, moved to Adams in 1862, lived with Samuel and Phebe, and worked in a shoe factory. Some time in the late 1860s Samuel opened a sleigh and carriage manufacturing business. Edmond joined him. The 1870 Adams City Directory lists the S & E Vadnais Brothers Harness and Sleigh Manufacturing Co. The business flourished and continued to do so through the brothers' lifetimes. See Appendix, Fig. 6 for 1897 article about Edmond's carriage repository.

At this time the 150 French-Canadian families in Adams disliked attending the Irish Catholic Church. They petitioned for a

French priest and their petition was granted. Evidence that Samuel had both a deep commitment to his Church and was also a successful businessman can be measured by his response in establishing this church. When Father Crevier arrived in 1871 Samuel along with the pastor funded the $5500 purchase of the land on which to build a "French Church." When the building was completed in 1885, Samuel presented the congregation with a handsome organ, valued at $3500. The organ was still in use 65 years later. Phebe gave one of the side altars; and Edmond contributed the main altar.[50] See Appendix Fig. 5 for the news event of Notre Dame's 65th anniversary.

This was a city that did not readily accept the French-Canadians, who had followed the Irish to work in the mills. The French-Canadians were considered second-class. Yet both Samuel and Edmond became notable citizens. Edmond was twice elected a city councilman. In Janet Roberts' thesis "History of the French-Canadians in North Adams" both men are cited as well-liked and respected in the community at large as well as in the French community. Samuel was naturalized in 1891 and Edmond in 1879. In 1878 North Adams had been established as a community separate from Adams.

Samuel Vadnais home.

In 1874 Samuel built a magnificent mansion, described as both Italianate and Second Empire Mansard in style. The accompanying carriage house/barn was constructed in similar style. It is thanks to the

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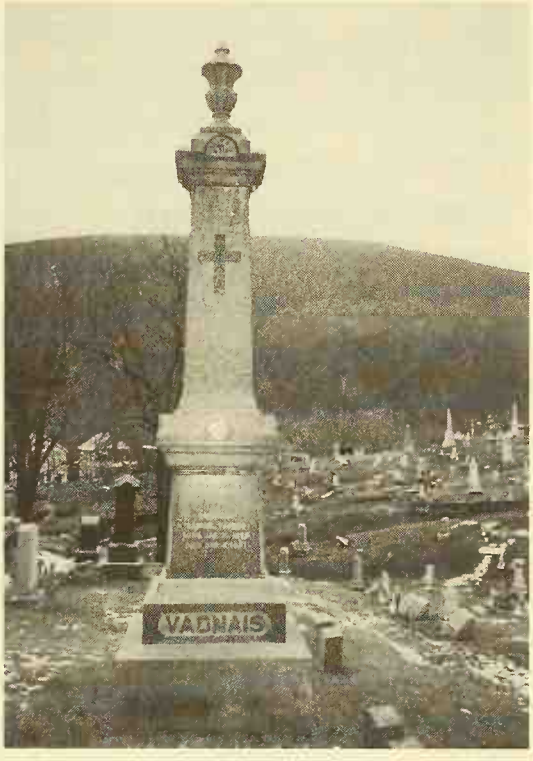
[50] Notre Dame du Sacre Coeur, "A Century of Love and Faith," [Published by the Church, North Adams, Mass. 1975].

care of successive owners that these buildings have retained their elegance and beauty. The home today is on the city's Walking Tour of Historic Homes. It now houses an accounting firm, whose owners graciously allowed me to take a tour through the home in 1993.

In 1895 son Charles was married. In the newspaper account of Charles' marriage his father is described as "one of the most honored businessmen of this town." Within the next year Charles, his bride, and his parents moved to Salt Lake City, Utah, probably to accommodate Charles' mining interests. Samuel sold his interest in the S & E Vadnais Brothers Harness & Sleigh Manufacturing Co. to Edmond, who ran the business until 1920 when sons Valmore and Laurence assumed its management.



Samuel Vadnais Monument
Hillside Cemetery

Ten years later, in 1905, Samuel died of stomach cancer. Charles brought his father's body back to North Adams for interment in the plot that Samuel had bought many years before in which to bury his six infant children. The monument in the center of the plot is further evidence of the prosperity Samuel had achieved by his hard work and genuine involvement in his adopted city. The obituaries of both Samuel and Edmond are glowing in praise for the hard work and honorable character of these two immigrant brothers.

Charles and his widowed mother were living in Santa Rosa, California in 1925 when she died. Charles, erroneously believing the family plot had no space, interred his mother in the Odd Fellows Cemetery in Santa Rosa.

The outbreak of Civil War slowed the migration of French-Canadians to the United States. It would be a decade after Samuel's emigrating to the United States that the major emigration of *Québécois* would occur.

FRENCH-CANADIANS COME IN DROVES TO WORK IN NEW ENGLAND MILLS 1865-1900

Between 1865 and 1900 Québec lost about one-third of its population through emigration to the US.[51] It is estimated that 75% of these people emigrated to New England to work in the textile mills. The fore-mentioned economic and demographic crises gripped Québec in the 1840s. Although the province had great mineral resources and forests, arable land was severely limited. The *habitant* was first and foremost a farmer; farming was the only way of life his people had ever known. Agriculture could not expand indefinitely in Québec. The farms could only be divided so many times before the plots failed to support an average family. The French-Canadians preferred to stay within the old *seigneuries* on lands that had originally been granted to noteworthy people under the French Regime. This kept the French-Canadian population fairly concentrated in the old seigneurial counties in the area west of Montréal and the city of Trois-Rivières, and along the Richelieu and Yamaska Rivers. Another area of high population density existed around Québec City and extended along the south shore of the St. Lawrence downriver toward Kamouraska.

Added to the problem of a shortage of arable land was the prodigious fertility of the Québec people. The population of Québec had doubled every 27 years since the British conquest. The 65,000 French subjects transferred to the British Crown in 1763 numbered 669,528 by 1851. By mid-century sons had to look outside their parish for new land.[52]

The Development of "Little Canadas"

Before the Civil War there had been French-Canadian emigration from Québec to Rhode Island. One family settled in the

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[51] Joseph-Andre Senecal, "Franco-Americans in Vermont," *ACG*, Vol 23, No 2, Spring 1977.

[52] Reverend Albert H. Ledoux, "Our Cousins In The American Midwest," *ACG*.

Blackstone Valley as early as 1815. By the 1850s several hundred French-Canadians had settled mostly in northern Rhode Island.

During and after the Civil War mill owners, in need of a cheap and plentiful supply of labor, sent their agents into Québec to recruit new mill workers. The French-Canadians responded eagerly to the offer because they could earn considerably more in the cotton mills than on their farms. In the beginning millwork was seen as temporary or seasonal and the French-Canadians intended to work only long enough to pay off debts. Soon, however, entire families left their farms for the prospect of steady jobs. Railroads connected the industrial cities of the Northeast, making transportation convenient for these new immigrants.

By 1880 the French-Canadian population made up nearly 25% of Rhode Island's foreign-born population. Most immigrants worked in the mills. The *habitants* made ideal mill workers. They were quick to learn, docile, tolerant of menial positions, concerned mostly with making a living for themselves and their families.

The immigrant French-Canadians faced economic, social, religious and political issues. However, they grouped together in "Little Canadas," which insulated them from the native New Englanders, who viewed them as another Catholic presence along with the disliked Irish. The French-Canadians were considered to be ignorant and inferior, and not seeming disposed to be American. Language was a barrier. The Irish feared the French-Canadians were taking their jobs. The Québec immigrants, being unaccustomed to the union system working in the mills, were willing to take strikers' jobs. The French-Canadians were referred to as "Canucks," a derogatory term. The Irish perceived them as a threat to their control of Catholic affairs. The French-Canadians disliked having to worship in the Irish church, and felt the need to establish their own autonomous French-speaking churches and schools. The Catholic Church in Canada saw an opportunity to

establish a French presence in New England and responded to the French community requests for a French parish.[53]

It is easy to understand how Little Canadas formed in a number of New England cities. The Woonsocket story, told in some detail, is an interesting example.

The Blackstone River Valley, Woonsocket, Rhode Island

Woonsocket was especially fortunate, having the Blackstone River winding through the center of the city. The River drops almost 800 feet from its source in Worcester, Massachusetts to where it joins the Providence River in Rhode Island, giving the river tremendous water power, and making Woonsocket an ideal site for the textile industry. Mills were built on both sides of the river, mills that needed laborers. French-Canadians came in such numbers that Woonsocket became known as a "Little Canada" in northern Rhode Island. Woonsocket was incorporated as a city in 1894 and had in that same year its first French-Canadian mayor, Aram J. Pothier. Pothier left Québec with his parents in 1864 at age 10, returned to Québec for his education at Nicolet College, then came back to Rhode Island.

In 1889 and again in 1899, the Governor of Rhode Island appointed Pothier as the state's official delegate to the Paris Trade Exposition. France had a well-established textile industry and its manufacturing methods were far superior to the method used in the United States. Pothier met with Belgian manufacturer Joseph Guerin, with whom he established a close relationship, resulting in Guerin coming to Woonsocket and forming a spinning company. Other entrepreneurs followed and set up major textile companies. The need for labor increased and many residents of Alsace-Lorraine and nearby Belgium saw Woonsocket as a place where their language was spoken and their experienced labor needed. Political unrest in Europe added to

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[53] This section largely excerpted from Charles D. Blanchette "The Transformation of Centerville: French-Canadians in the Pawtuxet Valley," *JMS,* Vol 16, Number 2: Autumn, 1993.

their attraction to Woonsocket. Many came and stayed, becoming productive members of the community.[54]

Other French-Canadian Communities in 1900

Data drawn from the 1900 US Census reveals 395,297 people reported as having been born in French Canada. Of this total 305,160 (77%) were living in the North Atlantic division, of which all but 2500 were in New York or New England. They came mostly to Massachusetts, Rhode Island, and Connecticut. Some stayed in Vermont or New York entry areas.

Figures for the North Central states range from 3003 for Nebraska to 75,584 for Michigan. Five other states reported more than 2000 French-Canadian stock. Given that the French-Canadian presence in the upper Midwest was far older than that in New England, it is believed that a good number of Midwest Franco-Americans were "invisible" to the census taker - if their parents were born in the United States there was no way to record their ethnic origin.[55]

In addition to St. Paul, Minnesota and Adams, Massachusetts, Vadnais families went to Putnam, Connecticut and Springfield, Massachusetts. They went to Mooresville, Missouri. They went to Central Falls and Pawtucket, Rhode Island. The French-Canadians tended to shy away from large metropolitan areas, preferring small New England mill communities. Some fought in our Civil War. It has been estimated that over 40,000 French-Canadians served in the Union Army. After the war many decided to settle in Rhode Island. Enclaves of Vadnais remain in these areas.

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[54] Paul P. DeLisle, "The French and Belgian Immigrants to Woonsocket, RI," *JMS*, Vol 18, No. 2, Autumn 1995.

[55] Reverend Albert H. Ledoux, "Our Cousins In The American Midwest," *ACG*.

Samuel's brother, Emmanuel, at age 19 came to Lincoln (now Central Falls), Rhode Island in 1868. He was married there in 1869 and was naturalized in 1889. His descendants remain there. Shown on the preceding page is a photograph taken at the 1909 wedding of Emmanuel's son Arthur and his bride Valida Duclos. Behind the groom is his brother Emmanuel "Pete" Vadnais. Behind the bride is her father Stanislaus Duclos.

Evidence exists which show both Samuel and Edmond were in touch with their brother Emmanuel. Recorded in Central Falls is a deed of a property transfer between Samuel and Emmanuel. Edmond brought to North Adams and raised Anna Blanche, Emmanuel's orphaned granddaughter. However, these brothers may have lost touch with their oldest brother, Darvini, who had stayed in Québec. Darvini's son Azarie had moved to Missouri. (It was Azarie's daughter-in-law, Ruth, who had contacted me at college and started my genealogical venture.) Ruth composed this photo of four generations.

Composite photo of four generations:
Great-grandfather Darvini Vadnais;
Grandfather Azarie Vadnais;
Father George Azrie Vadner;
Son Clyde Vadner

AMERICAN-BORN VADNAIS

CHARLES S. VADNER 1870-1955

My grandfather, Charles Samuel Vadner, was born in 1870 in Adams, Massachusetts. He was the first of my line born in the United States. His surname was anglicized, reportedly by his father who felt that Vadnais was difficult to pronounce and Vadner would be

beneficial for business. Charles was reported by cousins (Edmond's sons Valmore and Laurence, who supplied me with much of North Adams and Vadnais history) to be "quite the young man." It could be expected that his parents indulged him, since they had lost their first five children as infants.

His cousins said Charles was well educated, perhaps having a Master's degree in metallurgy, although no documentation has been found. According to the newspaper notice of his marriage he had "spent some time west in the study of mineralogy and is a competent assayer." The style and content of letters he wrote confirm his excellent command of English and his skill in writing.

In 1895 he married Agnes Reardon, daughter of respected Daniel Reardon and Margaret Doran of North Adams. Appendix Fig. 9 has a news account of their wedding. As mentioned previously, the young couple with his parents and younger sister soon moved to Salt Lake City, presumably so Charles could pursue his mining career.

Agnes (Reardon) Vadner with children Margaret (l.) and Samuel (r.), 1901.

In Salt Lake City four children were born, a daughter Margaret, followed by three sons, Samuel, Ivers and Godfrey. The family was well-to-do. In 1905 his father died. Before that date Charles' sister Georgiana had married and moved to California.

Charles engaged in many entrepreneurial pursuits, seemingly not staying with an endeavor very long. In Salt Lake City Directories between 1898 and 1914 he lists chronologically the following seven occupations: Mining, Chemist, Druggist, Salesman NY & Utah Paper Co., Mining Operator, Clear Springs Trout & Poultry Co., Research and Engineering Chemist and Metallurgist!

Vadner family photo, 1912. Back row: A.C. Smith, Charles Samuel Vadner; middle row: Mrs. Charles S. Vadner (Agnes), Margaret Vadner and Ida Hanauer; front: Fannie Hanauer.

U.S. Patent Office records list twelve patents granted to him during the years 1914-17, another one in 1931 and a final patent in 1936. Charles was also granted a Canadian patent. All these patents related to the recovery of metal from ore. I found no evidence these patents ever had any economic value.

By 1916 it appeared Charles had exhausted both the Vadner and Reardon monies, and the marriage had soured. Charles left Agnes and their children and moved to Butte, Montana, taking his widowed mother with him. Agnes secured a divorce and moved with their children to Boston, where her sister's husband provided them with an

apartment. Her 1916 attempt to secure court-awarded child support was unsuccessful. Legal maneuvering continued for years. In 1917 Charles secured a 'decree of absolute divorce' and four months later was married in Reno to Emma Burrell Newport, a San Francisco widow.

In December 1917 Charles was adjudicated bankrupt. His whereabouts over the next dozen years are traceable only by his patents and his legal disputes with Agnes (who died in 1925) and those with his sister over his failure to render to her trust monies due from their father. Son Godfrey was told Emma divorced Charles for non-support. A divorce record has not yet been found. Emma died in 1938 and was buried in Los Angeles next to her first husband. On her death certificate she is listed as Emma Vadner, widow of Harry Vadner [*sic*]. It was not unusual for divorced women to identify themselves as widowed, rather than divorced. Agnes, also, is listed as a widow on her death certificate.

In Tennessee Charles met Aro Kansas Mitchell Maxwell, a well-to-do Arkansas widow, who was visiting relatives there. Giving his address as Johnson City, Tenn., Charles married Kansas on 30 June 1930 in Little River Country Club, Little River County, Arkansas. Her children, concerned about Charles, had hired a special investigator to research Charles' background. It was through this investigator and her children's contact with Charles' son Godfrey that Charles' marriage to Emma became known to our family.

In 1982 Godfrey wrote me the following: "Father had been married four times. The second and third marriage was to the same woman, a resident of San Francisco, California. She married him twice and divorced him twice. The grounds in each case were 'non-support.' This information came from Kansas Maxwell's daughter who, along with her brother, had hired a professional investigator to prepare a comprehensive background report on Father ... She didn't tell me the name of Father's second and third wife and I didn't ask ... She said the marriage between Kansas and Charles was a marriage of convenience - Kansas wanted a man and company, Charles a cook and housekeeper."

Charles Vadner in a chair on porch.

In Knoxville, Tennessee in 1934 Charles and Kansas signed a property settlement agreement should his pending divorce action be instituted. Charles complained in writing to the Court about Kansas' belittling treatment of him and her comparing him unfavorably to her former sweethearts He was granted a divorce in Knoxville, Tenn. on 8 March 1934. Despite this divorce Charles and Kansas continued to live together in her Horatio, Arkansas home until their deaths. She died in 1952, three years before Charles, and she was buried with her family in Texarkana, Arkansas. Her will provided that Charles could live in her home until his death, when the home would pass to her children.

In the 1940s and early 1950s Godfrey was in contact with his father and was attentive in Charles' final days. In 1988 I visited Horatio and talked with several persons who had known my grandfather. Charles, born in a magnificent Victorian home in Adams, Mass. and well-educated, lived his final twenty-five years in Horatio, Ark., in a small bungalow, raising chickens. He was buried in an unidentifiable site in the Horatio public cemetery.

SAMUEL VADNER 1898-1981

My father, eldest son of a well-to-do family, was christened Samuel Lavoisier Vadner in the Cathedral of the Madeleine in Salt Lake City. He never used his French middle name, but chose in college and

in the military to identify himself as L.S.Vadner, the initials standing for Lawrence Samuel.

Sam, circa 1902.

When his father abandoned the family in 1916 his mother brought her children to Boston. Sam attended Brookline High School, then MIT for a year before enlisting in the Army in 1918. Following his honorable discharge he read in the New York Times that the Knights of Columbus were granting college scholarships to two men from each state. He applied as a Utah resident and was granted a scholarship to finish MIT, from which he was graduated in 1922 with a degree in industrial management.

The following year he married Eleanor Taylor, daughter of Alexander J. Taylor and Mary Isabella Macallister, of Wilmington, Delaware. Eleanor was a 1923 graduate of Wellesley College. The couple lived in Boston, where I was born in 1924. Two years later they moved to Ormond Beach, Florida where Sam had been hired to build roads and sidewalks for the city's northward beach-front expansion. A second daughter, Nancy, was born there in 1928.

When the stock market crashed the city, lacking cash, paid him by deeding to him about fifty near-seaside lots, of little value at the time. The early and mid '30s were very difficult years. The family moved ten times from North Carolina to New York, wherever Sam could find a job. By 1936 the nation was recovering and he began a career in the corrugated box business in the Philadelphia area. A son Norman was born in 1938.

Ultimately Sam had saved enough money to build, mortgage-free, a four-bedroom colonial-style house in Bala-Cynwyd, a Philadelphia suburb. He had prior sales and manufacturing experience with a large corrugated container manufacturing company and now saw

the need for a corrugated plant that could fill small orders. He established such a plant.

Then came the Japanese attack on Pearl Harbor. He had been active in the Army Reserves for twenty years and risen to the rank of Captain. The Army tendered him the rank of Major for reenlistment. However, he chose not to serve, and put his efforts into his business. He enlisted his wife fulltime in the business and his children as their ages and schoolwork permitted.

Despite his proven business abilities, his ego led him to search for scarce paper for his business by dealing on the black market and keeping two sets of books. Eventually, the government investigated and later indicted him for tax evasion. He was tried, found guilty, fined and sentenced to a year in a minimum-security prison. He paid the substantial fine and was released from prison after serving five months. Sam seemed to look upon his case with the government as an exciting challenge, and appeared without remorse about his illegal conduct. He resumed a limited, now legitimate, career as a middleman in the corrugated box business, while spending more time at leisure.

Vadner Park, Ormond Beach, Florida.

Over the decades since the '30s he gradually disposed of most of his Ormond Beach lots. Some were sold, some gifted to relatives, some given in exchange for taxes. Nine lots were donated to the City of Ormond Beach, five to be used for a park or for recreational use. These five lots today comprise Vadner Park, a well-kept oasis in a neighborhood of modest residences.

Sam, an avid tennis player, was motivated to design and market a tennis umpire's chair. With the help of neighborhood teens he packaged the components in his garage. He sold over a thousand chairs to prestigious tennis centers and clubs across the United States. His brochure appears in the Appendix, Fig. 10.

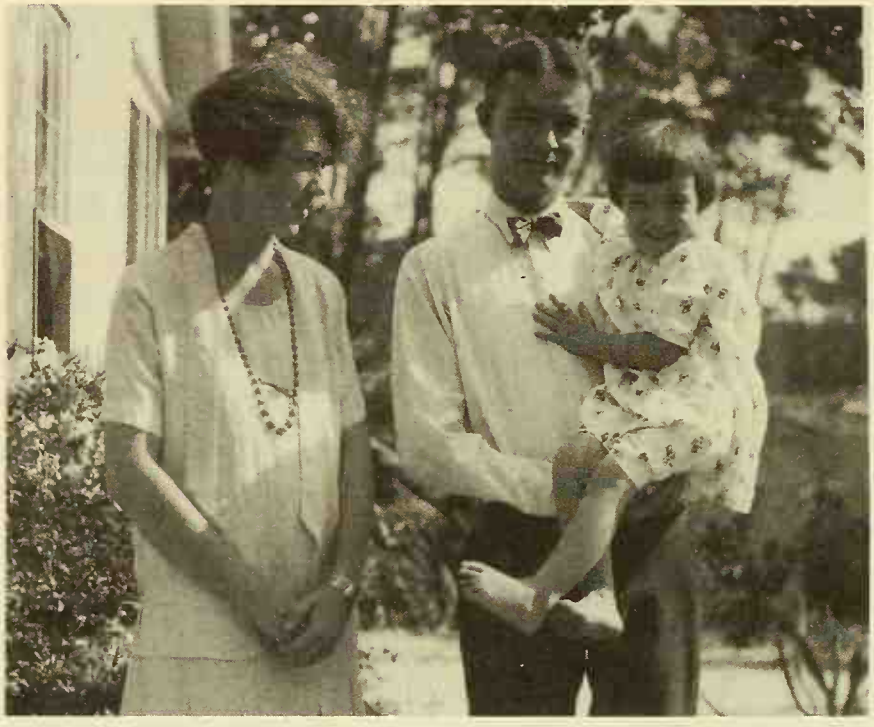
Sam was an entrepreneur, a hard worker, had a quick mind, liked to be seen as clever and successful. He could be ruthless if necessary to satisfy his ego. He could also be thoughtful and charming if needed. He loved making money, was more interested in having it and keeping it from the government than in spending it. (Witness the fact that upon his death, two suitcases of bearer bonds were in his closet – ready for him to take with him!) He had been impoverished as a student, again in the Depression, and was good at (and seemed to like) being frugal. He highly valued education. He saw that his three children studied well, maintained their good health, and became good athletes. In addition to tennis he was an enthusiastic squash player and an excellent bridge player. He read a book a week, usually about Napoleon or the Civil War, or an Agatha Christie mystery.

Eleanor died in 1979 and her children thought it fitting to inter her ashes with her parents in Wilmington. Samuel died a year and a half later. With his prior agreement his ashes were interred in the Samuel Vadnais plot in North Adams, Massachusetts. We thought his grandfather would be pleased.

BETTY VADNER 1924-

During the Depression we lived frugally wherever my father could find a job. When he was out of work in 1935 my maternal grandparents took in my mother, sister and myself. That year my grandparents sent my sister and me to a private school. My father took

it hard that he couldn't support his family. He never forgave my grandparents for this display of their largesse. When the Depression was over and my father was well employed we settled in suburban Philadelphia. By the time I finished 7th grade I had attended 13 schools, all of them along the East Coast. One was a 2-room 8-grade school with an outhouse, and one the private school where we sixth graders studied French and I rode the trolley car to and from school.



Eleanor, Sam and Betty Vadner, 1927

In 1941 I entered Wellesley College. The next four years were some of the most rewarding of my life. I had the privilege of attending a remarkable college and the joy of being in the Boston area. Most significantly, however, was the experience of being a part of our country's total commitment to winning World War II. Some classmates accelerated to graduate early, some left to marry, some to go into the service or to work full time in the war effort. We all took on responsibilities. We willingly lived in a "stripped down" environment. When the Navy took over several dorms, we doubled up. We were

horrified by Boston's Coconut Grove nightclub fire, in which friends were among the 500 who died. We were proud that our Wellesley President was chosen to be Commander of the WAVES.

Five days after graduation I started work for the Office of Scientific Research and Development in Philadelphia. My project was to find fungicides that would halt the tropical deterioration of textiles used by the military in the South Pacific. My assignment ended the following year. I married Richard Haas, an Army Air Corps veteran, son of Harry Haas and Beatrice Cambage of Pelham, NY. He had been graduated by MIT before entering military service, and was now attending Harvard Law School on the GI Bill. Our lives followed the usual pattern of the times – three children, each born in a different state, plus a number of job moves which ended in Akron, Ohio.

In the late '60s my life expanded by my earning a Master's Degree in Social Work from Case Western Reserve University. This was followed by a twenty-year career, the last twelve as a psychotherapist in private practice. My main clinical interest was helping women achieve their full potential. In retirement this interest became focused on promoting gender equality. It is likely this focus was stimulated by my Wellesley years living and studying on a level playing field, as well as by my father's pressure to excel in my own right.

I am proud of my French-Canadian heritage, mostly because of admiration for the tenacity of these people. They moved from France to New France, struggled to support large families on not very arable soil. They were survivors, despite the limited acceptance and considerable abuse they received from the English. Louis-Joseph Papineau is quoted as saying the French-Canadians resisted moving "beyond the sound of their own church bells."[56] Yet, when forced by economic necessity, they moved to the United States bringing their culture to mix with those of our other ethnic groups.

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[56] Nancy Wartik, *The French-Canadians: The Peoples of North America Series.*

AFTERWORD

French-Canadians were able to reconstitute their culture in the United States, creating separate-but-equal communities in Rhode Island, and other New England states. While seeking a better life for their families, they encountered prejudice and hardship. They faced a dilemma – should they remain loyal to their traditions and culture, or should they assimilate into the American culture. They clung tenaciously to their language and customs. French-Canadian nationalism was defined as the survival of their religion, language and mores - called *La Survivance.* The church was the focal point of the community. Proximity to Québec helped keep their culture alive and allowed them to make frequent visits to their natal village. They were a unique ethnic group in that they lived close to their native Québec, in many cases only a day's journey away. They tried to dovetail their strong French-Canadian culture with the economic realities of the American society and did so quite well until the mill strikes of the 1920s were followed by the move of the textile industry to the South.

La Survivance crumbled with the collapse of the textile industry as well as with the programs set up by the state and federal governments to assimilate the various ethnic groups in America.[57] In 1918 President Wilson's cabinet promoted the eradication of foreign language newspapers and bilingual schools. The Secretary of the Interior launched a "Program of Americanization," a program endorsed by business and the political and intellectual elite.[58] The Great Depression left the French-Canadians powerless.

In the United States the makeup of the French-Canadian parishes changed as the older generation died and their descendants became Americanized and English-speaking. By 1950 parishes which were strongholds of French life slowly began to accommodate the needs of parishioners who no longer spoke French.

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[57] Robert R. Bellerose, "La Survivance:..." *JMS*, Vol 20, No 2 Autumn 1997.
[58] Joseph-Andre Senecal, "The Franco-Americans in Vermont," *ACG.*

While they became assimilated into the mainstream of the United States, in Canada the French-Canadians have remained a distinct ethnic group refusing to blend in with the larger society. They have continued strong in their hold on their pioneer heritage and in their resistance to attempts at assimilation. They were a minority perceived as inferior and less educated than their British neighbors. Yet they responded to being oppressed and denigrated with increased commitment to their Franco-Canadian nationality. They were *Québécois*, not French, and their allegiance was to their homeland Québec. One cannot but admire these French Catholics' determination to survive as a distinct cultural entity on a continent of chiefly English-speaking Protestants. No other ethnic group has matched their loyalty to their mother tongue and religious roots. [59]

From the 16th century through the first half of 18th century France controlled the major part of North America. Had the French monarchy at that time supported their North American settlements, and if the French-Canadian priests had encouraged the education and political growth of their parishioners, it is possible we would now be speaking French.

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[59] Nancy Wartik, "*The French-Canadians: the Peoples of North America Series.*"

APPENDIX

Fig. 1. Map of the Marne region and of the community of Vadenay, France ca.1945.

Fig. 2. 1663 Map of *La Seigneurie du Cap-de-la-Madeleine*, Québec.

Fig. 3. 1982 transcription of the original 1825 marriage record of Emmanuel Vadnais and Adelaide Harpin.

Fig. 4. Photos of Darvini Vadnais and his wife Domethilde Meunier. Their tombstone and that of their son and his wife in cemetery of Evangelical Baptist Church, Marieville, Québec 1999.

Fig. 5. Notice in the North Adams, Massachusetts *Evening Transcript* for Feb. 15, 1936 highlighting the 65th anniversary of Notre Dame Church.

Fig. 6. Edmond Vadnais' Carriage Repository, where he and his brother Samuel conducted business in North Adams, Massachusetts, commencing in 1870.

Fig. 7. Salt Lake City obituary for Samuel Vadnais (1836-1905) together with photographs of his son Charles S. Vadner (1870-1955) and his daughter Georgiana Vadner Green. Also photograph of wife Phebe Vadnais with grandson Godfrey taken in 1908.

Fig. 8. News account of Edmond Vadnais' illness and death published in the North Adams, Massachusetts *Evening Transcript*, October 25, 1922.

Fig. 9. News account of the wedding of Charles S. Vadner and Agnes Reardon together with their photographed portraits.

Fig. 10. Flyer promoting the Vadner tennis umpire chair, circa 1960.

References.

CD-ROM: Descendants of Jean Baptiste Vadenay, sources and notes. (attached to rear paste-down endpaper).

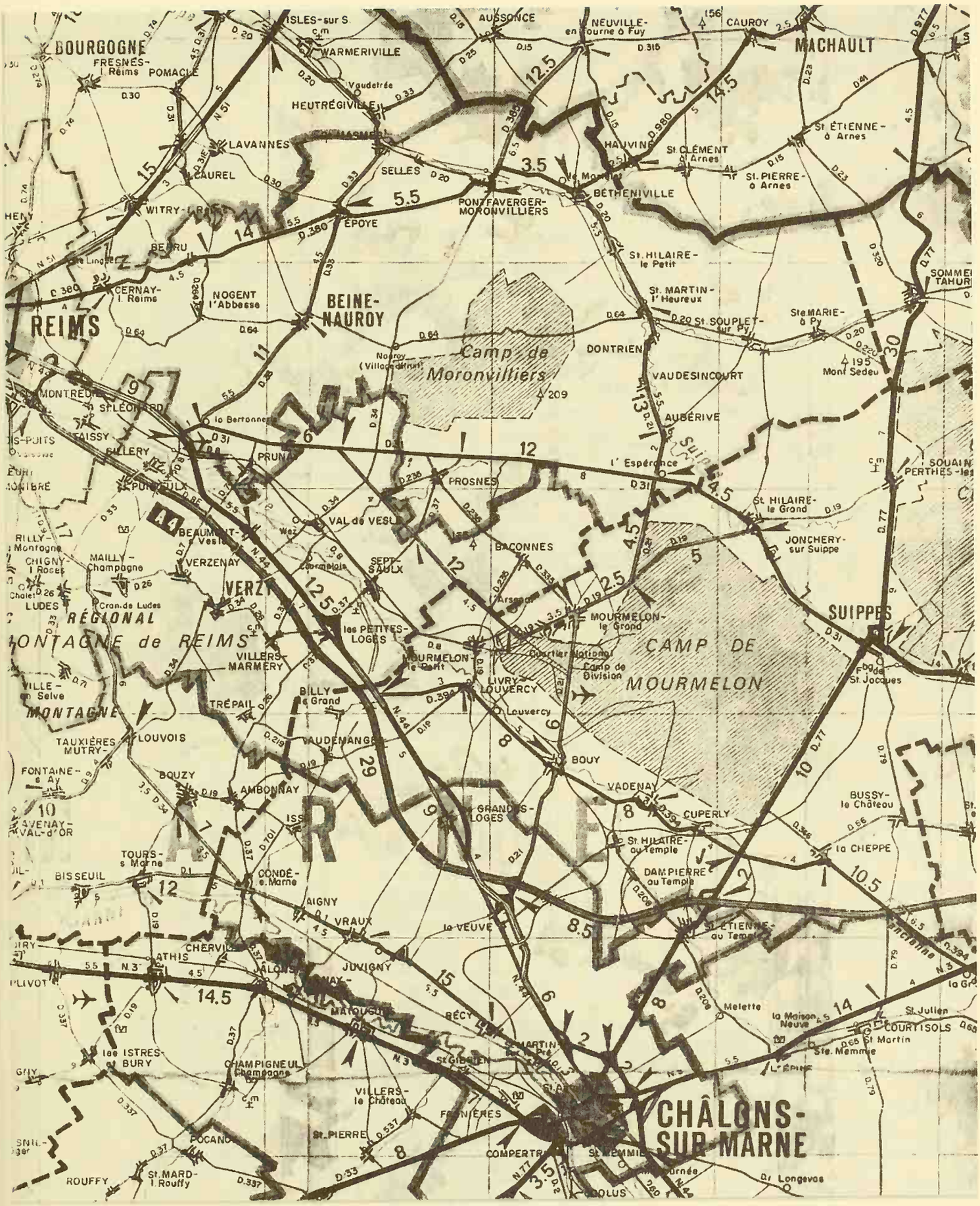

Fig. 1. A map of the Marne region of France, to the southeast of Reims. Due north of Châlons-sur-Marne one can see the town of Vadenay.

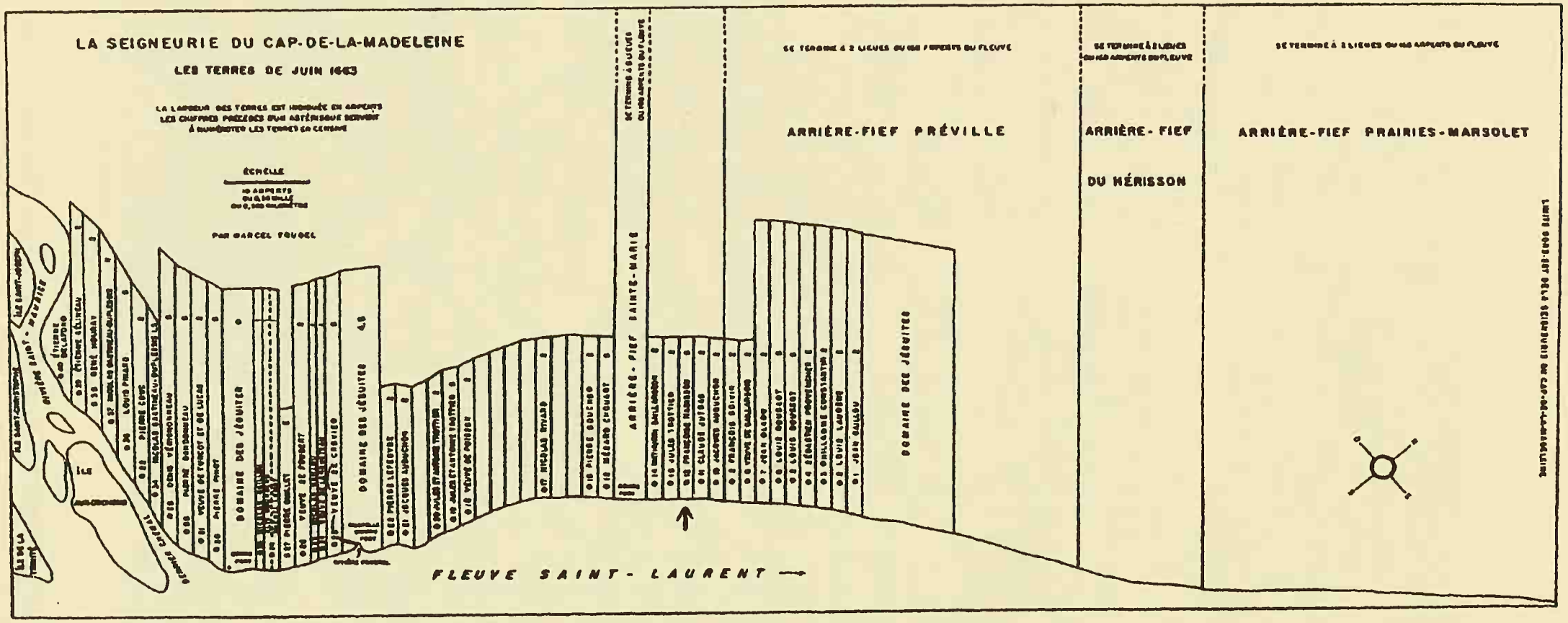

Fig. 2. Land of two acres frontage on the St. Lawrence River (approx. 384 feet) and a depth of twenty acres (Approx. 3840 feet). Deeded to Pierre Guillet-Dit-Lajeunesse on 1 Jun., 1649 (New Deed 6 Jun. 1651) which he sold to Marguerite Hayet 9 Aug. 1653 – who declared she had purchased it for Françoise Radisson. The price was 100 pounds plus one small barrel of peas and three bushels of wheat.

Canada
Province de Québec
District de
Saint-Hyacinthe

EXTRAIT du registre des Baptêmes, Mariages et Sépultures de la PAROISSE de SAINT-JEAN-BAPTISTE (Rouville), diocèse de Saint-Hyacinthe pour l'année mil huit cent-vingt-cinq

Reg. :

Folio :

No :

Le neuf août mil huit cent-vingt-cinq, après la publication d'un ban de mariage faite au prône de la messe paroissiale, la dispense des deux autres bans ayant été accordée par Monseigneur de Telmesse, Vicaire général du district, entre Emmanuel Vadnais, menuisier, majeur, veuf d'Angélique Patte de cette paroisse, d'une part, & Adelaide Harpin, domiciliée en cette paroisse, fille mineure de feu Antoine Harpin & de Marie Brigitte Rémi de la paroisse de St-Hilaire d'autre part; ne s'étant présenté aucun empêchement, ni opposition, vû le consentement des parens & comme il appert par le certificat du rué de Beleoil & de St-Hilaire où le ban a été publié, je soussigné, curé de cette paroisse, ai reçu leur mutuel consentement de mariage & leur ai donné la bénédiction nuptiale selon la forme prescrite par Notre Mère la Ste Eglise & ce en présence de Joseph Vadnais, père de l'époux, & Augustin Barré ami, & de Joachim Chagnon, beau-père de l'épouse & Joseph Bourbonnière, ami qui, avec l'époux, a signé avec nous, les autres ayant déclaré ne le savoir.

(signé) Joseph Bourbonnière
Emmanuel Vadnait
Ls Cagné, ptre

Lequel EXTRAIT, nous prêtre soussigné, certifions être conforme à l'original déposé dans les archives de la dite paroisse de SAINT-JEAN-BAPTISTE, comté de Rouville, Province de Québec, Canada.

Le trente octobre *mil neuf cent* quatre-vingt-deux

Signé [illegible]

Fig. 3. An October 30, 1982 transcription of the original marriage record of Emmanuel Vadnais and Adelaide Harpin, who were married in 9 August 1825 in the District of Saint Hyacinthe, Province of Québec, Canada.

Fig. 4. Above left: Tombstone of Darvini Vadnais and Domethilde Meunier. Above right: Tombstone of Alexandre Vadnais and Azilda Brouillette. They were the son and daughter-in-law of Darvini and Domethilde. Lower left and right: photographs of Darvini Vadnais (ca. 1879) and Domethilde Meunier (ca. 1891).

Fig. 5. Notice in the 15 February 1935 North Adams, Massachusetts Transcript discussing the sixty-fifth anniversary of Notre Dame Church.

65th Anniversary Of Notre Dame Church Today

Annual Canadian Supper is Only Affair to Mark Observance—Quicksand Encountered in Laying Foundation Which Was Built of Fine Stone and Cement to Depth of 40 Feet at Cost of $17,000—Parish Raised $76,000 in Drive in 1919—Church Beautifully Renovated Two Years Later—Rev. C. H. Jeannotte Has Been Pastor Nearly 42 Years.

Notre Dame church is today observing the 65th anniversary of its foundation. Although no formal observance is being made of the occasion, it will be commemorated this evening when the annual Canadian supper will be served at the church and the tables will have special decorations. The waitresses will wear insignia appropriate to the occasion. Few persons in the congregation are aware that this is the 65th year of the founding of the French Canadian church and parish in this city. It was in 1870 that the Rt. Rev. P. T. O'Reilly, who was then bishop of the Springfield diocese, acceded to the wish of the band of 200 French Canadian pioneers and gave them a parish of their own, headed by Rev. Charles H. Crevier as the first pastor. Up to that time the French Canadians had worshipped with the Irish Catholics in a private home known as the Ryan house in the "Union." In 1856 the Irish congregation moved to a house known as "The Old Chapel" on Center street. The altar consecrated there, is still in existence and is now in use in St. Raphaels church in Williamstown. In 1862 the Irish mission became known as St. Francis parish and after that date the French Canadians began to actively work for a church of their own. In 1870 they petitioned Bishop O'Reilly for their own parish and Rev. Father Crevier arrived from the Montreal diocese to take over the pastorate of the budding congregation. His first mass was attended by Former Police Captain Philip Perron. No social influx has attracted greater notice than the influx of French Canadians who had forsaken their ancestral homes in Canada to seek work in the factories and foundries of this city and other parts of an alien land. Probably no city in the commonwealth has received and accumulated in proportion to its population, more immigrants of French descent than North Adams. Nearly one quarter of the people of this city are of Canadian birth or of Canadian parentage. To those purged emigres who not quite a century ago established their homes in this city, is due in part the establishing of a church where their language could be spoken and where French priests would be at their head to minister to their spiritual needs, console them in their sorrows and aid them in their undertakings. Consequently in 1871 the French Canadians had a parish of their own. Under the able direction of Rev. Fr. Crevier, they acquired the use of the Old Chapel after the Irish congregation had moved to its new church on Eagle street. For four years they held services in the [illegible] and farms from near and far and soon 100 families from South Adams joined their comrades in this city for divine services. Intrepid pioneers, who had a vision of the future urged their pastor to build a larger edifice to take care of the fast growing congregation. After four years a lot was purchased on East Main street where now stands the stately edifice, Notre Dame church—a monument to the intrepidity, the courage, the indomitable spirit of the French pioneers. The pioneers met with difficulties while building the church. Quick sand was encountered and delay after delay occurred as the foundation kept slipping away from its moorings. Finally with the help of the engineers who were then building the Hoosac tunnel a foundation of fine stone and cement had to be laid down 40 feet at a cost of $17,000 for the foundation alone. Finally on Christmas day 1884, the first mass was celebrated in the basement of the church for the French Canadians.

Generous Aid

Though the French people were for the most part in humble circumstances financially it was through their sacrifices and generosity that the present church was completed in 1888 with the Rev. Louis LeDue, who had succeeded Rev. Fr. Crevier in 1886, as pastor. The cornerstone was carried to its place by a man by the name of Plante and his two sons. Each single man in the parish had to give 2,000 bricks for the building and single girls obtained funds for the stained glass windows. The main altar was given by the late Edmond Vadnais and the late Mathew Owens. One of the side altars was the gift of Mrs. Samuel Vadnais and the other was the gift of Dr. and Mrs. J. H. A. Matte. The sanctuary lamp was given by Contractor O. L. Brothers and the organ which is still in use was given by the late Samuel Vadnais.

The three big bells which were christened "Jesus, Mary and Joseph" were obtained through the untiring efforts of Joseph Clement who solicited funds for the purchasing of them. A singular coincidence is related that the first time the bells tolled was for Mr. Clement's funeral. He died shortly after they were installed.

Notre Dame church is a building of Gothic architecture and is renowned for the graceful proportions of its interior, the beauty of its altars and the quiet dignity of its adornments. Its spire is tall and graceful and in its belfry are the bells which ring out joyfully on Christmas and special occasions.

E. Vadnais.

THE establishment of E. Vadnais, manufacturer and jobber of carriages, sleighs, wagons, harness, etc., is located at 44 Center street. The foundation of this representative house dates back to 1870, when it was established by Vadnais Brothers. Probably no similar concern in western Massachusetts has a wider or more enviable reputation for the character of its productions or does a more extensive business. The present proprietor acquired the business in 1896 and under his skilful guidance the volume of trade has been considerably augmented and the field of operations enlarged. The works are large and thoroughly equipped, the main building being four stories high, in addition to which there are separate buildings for various purposes, blacksmith shops, paint shops, &c. The repository is on the ground floor and in it is shown an elegant lot of carriages, buggies, light road wagons, Stanhopes, Cornings, sleighs and cutters of original designs principally. These vehicles for style, attractiveness, perfection of workmanship and finish have few rivals. No machinery is used here for the excellent and all-sufficient reason that the highest grade of carriage work must be done by hand. From 15 to 20 of the best carriage makers and carriage smiths that liberal wages can secure are steadily employed in the various departments, and though the number of finished jobs turned out may be less than some others elsewhere, there is nothing superior in their output, in matter of style, quality of material, workmanship or finish.

A speciality which should not be overlooked, is a large and varied stock of superior light and heavy harness for all purposes. Saddlery goods, blankets, robes, whips and horsemen's equipment of every kind, all of tasteful design and superior workmanship, and furnished to the trade at manufacturers' quotations.

Mr. Vadnais was born in Canada, coming to North Adams in 1862, where he has since been a stanuch supporter of every measure having for its object the benefiting of the community at large and the advancement of the city's interests. His ability and worth have been proven not only in the conduct of his business, but in the proceedings of the city council and other public boards upon which he has served.

In 1883, he was elected one of the board of assessors for a term of three years, and in 1896 represented his ward in the council chamber to the satisfaction of his constituents. He is at present a member of the board of registrars and of the Board of Trade, President of the St. Jean Baptiste society, a member of the Franco-American club, which he was instrumental in founding here, of the A. O. U. W., and the A. O. F. of A. He is an enterprising, thoroughly capable and experienced business man, practically acquainted with every detail of the carriage industry, and that he will add even larger prestige to the enterprise which he conducts cannot be questioned.

Fig. 6. Edmond Vadnais' Carriage Repository, where he and his brother Samuel conducted business in North Adams, Massachusetts, commencing in 1870.

DEATH OF SAMUEL VADNER

Samuel Vadner, father of Charles S. Vadner, mining operator, died at the latter's home at 5 o'clock Saturday morning of cancer of the stomach. Samuel Vadner was one of the thirteen children of Col. Emanuel and Adelaide Vadner, born on the farm in the little town of Rouville, Canada. He soon tired of farm life and emigrated to North Adams, Mass. There, with the modest capital of five dollars and good courage, he succeeded in establishing one of the most successful businesses in Berkshire county, which, in company with his brother Edward, he conducted until about ten years ago. Failing health compelled him to seek a milder climate, and after a tour of the Western States he chose Utah, wherein he has resided until a year ago, when he took a trip to California, but failed to get relief. Again returning to Utah, the fatal malady which caused his death made its appearance, and, surrounded by his wife, son and grandchildren, he peacefully passed away.

He is survived by his wife and two children, Charles S. Vadner of this city and Mrs. T. Helm Green of San Francisco.

He was of a retiring nature and especially devoted to his family and home. In a business way he was an indefatigable worker, and the magnitude of his success is full testimony of his abilities and methods. It was through his earnest and able support that the church of Notre Dame parish of North Adams, Mass., was erected. He was also president and one of the charter members of the largest benevolent society of that city. The remains for the present will be placed in the vaults at Mount Olivet, and, complying with his request, later will be taken back to his old home. The funeral services will be held at the church of which he was such an ardent worker and believer, and he will be laid away to rest in the family burying plot at Hillside Cemetery, North Adams, Mass.

Fig. 7. Clockwise from left: Salt Lake City obituary notice for Samuel Vadner (1836-1905); photographs of Charles S. Vadner (1870-1955), Georgiana Vadner Green (Samuel's son and daughter, respectively) and Phebe Vadnais (wife of Samuel) with grandson Godfrey Vadner, ca. 1909).

ILLNESS FATAL TO EDMOND VADNAIS

Oct. 25 1922

Well Known Local Business Man and Leader Among French Canadian Residents Dies in Hospital.

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Former Councilman Edmond Vadnais, 71 years of age, for more than 50 years a leading business man in this city, died early this morning at the North Adams hospital where he underwent an operation several days ago. Mr. Vadnais had not been in the best of health for several weeks past, but his illness had not been critical until within the past few days.

Last Wednesday he underwent an operation, and although his condition had been regarded as serious ever since, partly because of his advanced age and partly because of the critical nature of his illness, some slight improvement in his condition had been noted and hopes for his recovery had been entertained. An adverse change in his condition occurred yesterday, however, and Mr. Vadnais failed rapidly until his death ensued early today.

Here 60 Years

For the past 60 years Mr. Vadnais had been a resident of this city. Born at St. Jean Baptiste de Rouville, Canada, on April 11, 1851, the youngest of a family of 13 children, he came to North Adams when only 11 years of age with an older brother, Samuel Vadnais, his parents both having died some time previously.

For a time young Vadnais attended the old Drury academy, later he worked in a local establishment. When only 19 years of age Edmond Vadnais became a partner with his brother, Samuel, in the establishment of a wagon and harness making shop on Center street. The two brothers continued as partners in the business for some time and upon the retirement of Samuel the younger brother Edmond continued the enterprise.

While the original wagon and harness making business of Vadnais Brothers has expanded considerably since its establishment 52 years ago it is still conducted today in the original Center street location although new buildings have been added for the larger business which at present also embraces automobile sales agency, automobile painting and a storage battery service as well as a wagon and harness making plant.

Although he was 71 years of age Mr. Vadnais still found much of interest in his business and continued to be at his Center street establishment until his illness prevented. During recent years his sons, Valmore, Lawrence and Norman Vadnais have been associated with their father in the conduct of the business.

Despite the demands made upon his time by a constantly growing business Mr. Vadnais always evinced a keen interest in the affairs of the city and was ever ready to give unsparingly of his time and efforts to aid in any cause that had for its object the furtherance of the general welfare of the city. In 1910 he was an honorary president of the France-American League of Republican Voters, an organization composed of citizens of Canadian birth who were enrolled as members of the republican party.

At the solicitation of numerous friends he became a candidate on the republican ticket for the city council in 1918 and was elected to that office at the December city election the same year. He also served a term in the council a number of years back.

Mr. Vadnais was also a devout member of Notre Dame church and greatly interested in its activities.

During his many years of residence in North Adams, Mr. Vadnais came to be known as a loyal citizen, an upright and successful business man, an able counselor, a devoted father and a staunch friend. Regarded as a fine type of resident he was highly esteemed by all and his death will be deeply mourned by a host of friends and acquaintances.

The death of his son, Lieutenant Emil Vadnais as a result of injuries received during the World war, on October 23, 1921, just about a year ago, was a great blow to Mr Vadnais and saddened him considerably.

Mr. Vadnais is survived by his wife, and the following sons and daughters: Mrs. Yvonne Ficken of California, and Miss Amelia Vadnais, Miss Stella Vadnais, Amedee Vadnais, Valmore Vadnais, Norman and Lawrence Vadnais, all of this city.

The funeral will be held from Notre Dame church Friday morning at 9 o'clock and burial will be in Hillside cemetery.

Edmond Vadnais

Head of One of North Adams' Business Institutions Who Died Today.

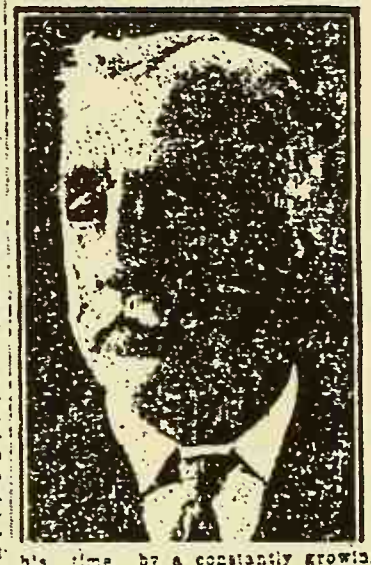


Fig. 8. Edmond Vadenais' death notice published in the North Adams, Massachusetts Evening Transcript, *October 25, 1922.*

NORTH ADAMS, MA

Reardon-Vadner.

A very pretty but plain wedding occurred this morning at Notre Dame church. Miss Agnes E. Reardon, daughter of Mr. and Mrs. Daniel Reardon, and Charles S. Vadner were married there by Rev. Father Jeannotte. Nuptial mass was celebrated and a great many friends and relatives observed the ceremony. The bridesmaid was Miss Kate Schuner of Pittsfield and the best man was Dr. Edward E. Vadnais, a cousin of the groom.

A wedding breakfast was served at the home of the bride's parents at 53 Church street by Caterer McNeill. The house was artistically trimmed for the occasion. A number of relatives and very intimate friends offered their congratulations. Mr and Mrs. Vadner have gone on a wedding trip and on their return will make their home on Pleasant street. They received many valuable and useful presents.

The bride is an estimable young woman and the daughter of highly respected parents. She occupies a prominent position in the social circles of the town and has many and close friends. Her education was received in North Adams schools.

Mr. Vadner is a rising young business man. He is the son of Samuel Vadner, one of the most honored business men of this town. He has spent some time west in the study of mineralogy and is a competent assayer. Mr. Vadner will probably follow his father's business in this town and locate permanently here. His prospects are bright and his married life should surely be happy. That it may be so is the wish of all who know him and his bride.

Fig. 9. News account of the wedding of Charles S. Vadner (at left, Philadelphia, circa 1892) and Agnes Reardon (at right, Salt Lake City, circa 1915), at Notre Dame Church, North Adams, Massachusetts, October 1, 1895.

THE VADNER TENNIS UMPIRE CHAIR

US PATENT 3357741

CHAMPIONSHIP QUALITY

A fine chair handcrafted to very high standards. Constructed of strong aluminum tubing and solid wooden slats for many years of reliable service. Plated bolts used throughout.

GOOD LOOKING

Complements the finest courts. The seat and shelf are finished with three coats of either durable marine varnish or deep green exterior paint.

ROOMY COMFORTABLE SEAT

Provides proper support for the umpire's back — an important consideration in a long match.

STURDY

Ample cross-bracing assures a safe, stable platform. Ends of all tubes are fitted with smooth plugs that will not scratch floors.

LIGHTWEIGHT

About 30 pounds. Easy to move from court to court.

UMBRELLA

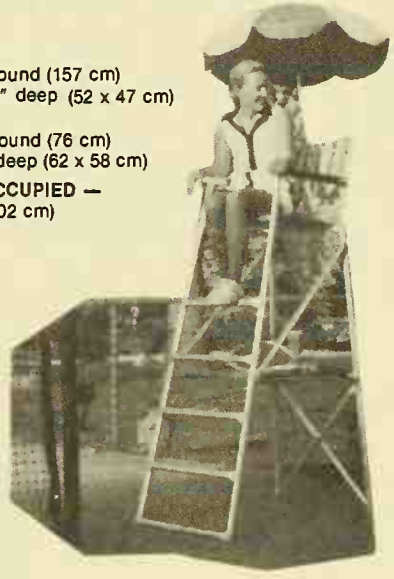
Comes complete with a green and white detachable umbrella with flexible coupling for easy adjustment.

DIMENSIONS

SEAT —
62" above the ground (157 cm)
20½" wide, 18½" deep (52 x 47 cm)

SHELF —
30" above the ground (76 cm)
24½" wide, 23" deep (62 x 58 cm)

GROUND SPACE OCCUPIED —
29" x 40" (74 x 102 cm)



THE UMPIRE CHAIR FOR —

USTA Open Championships, Flushing Meadow, NY
Davis Cup Matches, Mission Hills CC, Palm Springs, CA
Mid-Atlantic Platform Tennis Association Championships
Paradise Valley Country Club, Scottsdale, Ariz.
Colonial Country Club, Fort Worth, Texas
Merion Cricket Club, Haverford, Pennsylvania
Briar Wood Racquet Club, Richmond, Virginia
Groton School, Groton, Massachusetts
Sea Pines Plantation, Hilton Head Island, SC
University of Delaware, Newark, Delaware
City of Ocean City, Ocean City, New Jersey
Everglades Club, Palm Beach, Florida
Eastmoreland Racquet Club, Portland, Ore.

And over 1000 other fine clubs, private courts and schools throughout the U.S. and overseas.

Fig.10. The Vadner tennis umpire chair, invented by Samuel Vadner (1898-1981), which was widely used at country clubs around the United States and also at Forest Hills.

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